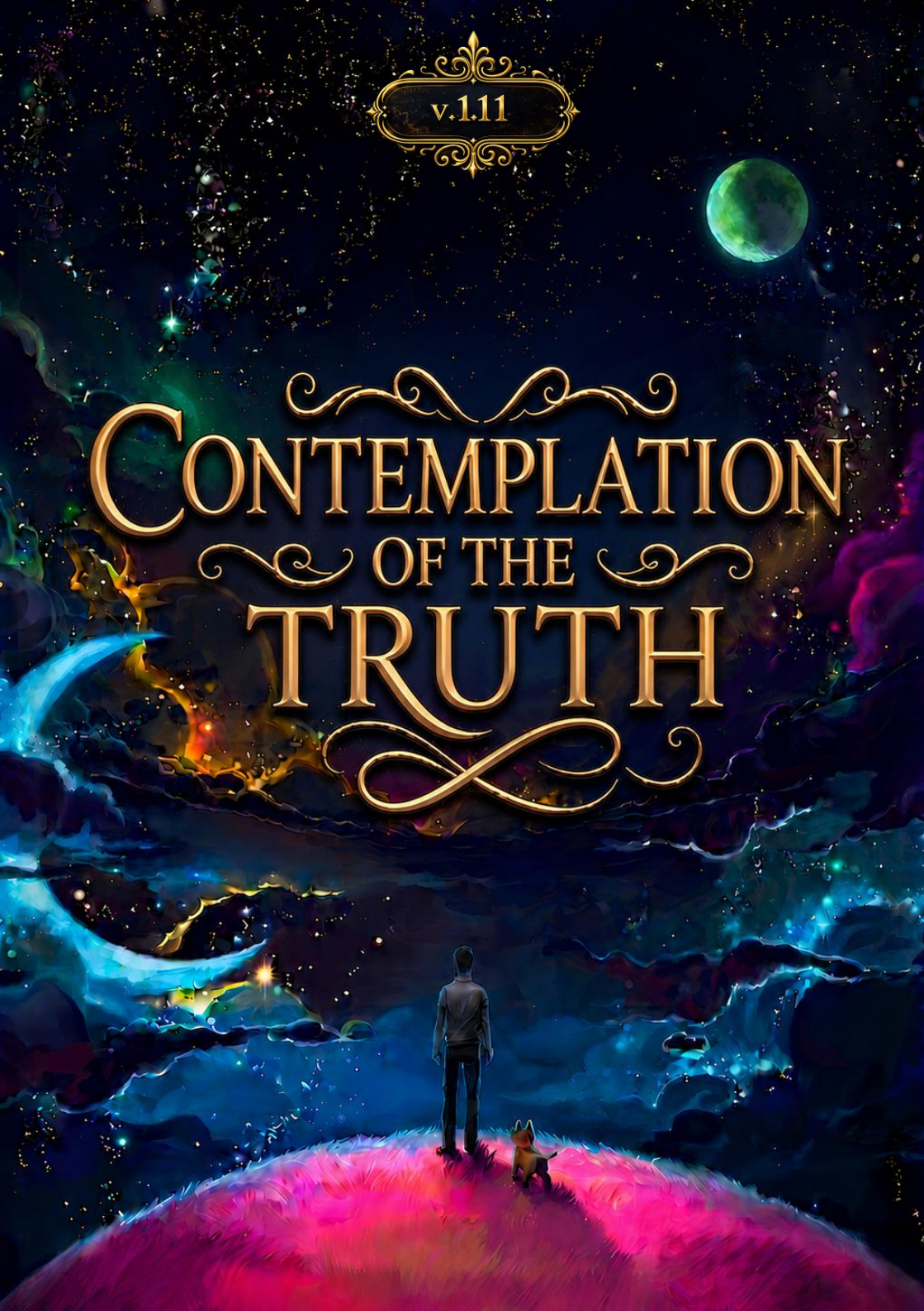
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CONTEMPLATION
OF THE
TRUTH

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THE ORIGINAL WORK, "ÇOK TEFEKKÜR EDERİM" IS WRITTEN IN TURKISH,
AND THIS WORK,
"CONTEMPLATION OF THE TRUTH" IS TRANSLATED FROM THE ORIGINAL TURKISH TEXT.

Aslan ÇAKMAK

Every insight and thought in this book is a gift from its true Owner; any mistakes or shortcomings belong to me alone.

If what is written here can become a means for a heart to reach faith, or for a believing heart to find a new window, then it has achieved its purpose.

A GRACEFUL NOTE TO MY DEAR MUSLIM SISTERS

IN THE ORIGINAL TURKISH LANGUAGE, THE WORD "KARDEŞ" EMERGES AS A BEAUTIFUL, INCLUSIVE EXPRESSION EMPOWERING BOTH BROTHERS AND SISTERS WITHOUT ANY GENDER DISTINCTION. AS THE ENGLISH LANGUAGE NATURALLY SEPARATES THESE CONCEPTUAL ROOTS INTO "BROTHER" AND "SISTER", THE TERM "BROTHER" HAS BEEN PREFERRED IN THE TRANSLATIONS SOLELY FOR TEXTUAL HARMONY AND FLOW. NEVERTHELESS, I WISH TO EMBRACE YOU WITH THE ASSURANCE THAT EVERY SINGLE USE OF "BROTHER" WITHIN THIS TEXT WHOLEHEARTEDLY ENCOMPASSES AND HONORS MY BELOVED SISTERS AS WELL. THIS REFLECTS NO SEXIST OR EXCLUSIVE INTENT WHATSOEVER; IT IS PURELY A REFLECTION OF LINGUISTIC GRACE AND PRACTICAL EXPRESSION.

INTRODUCTION

I have observed that a person who seeks to learn their religion in this age struggles to find a healthy and reliable source. Most of the sources that can be accessed come from authoritative voices handed down from above, the use of old language is widespread, and for this reason they are difficult to understand. On top of that, their monotonous style often starts to bore the reader in a short time. Especially with social media spreading everywhere, reaching correct information has become even harder. For this reason, my aim is not to provide long academic texts, but rather to spark short "flashes" that draw attention to what is right in front of our eyes yet unseen, and to encourage the reader to reflect deeply on aspects of events we fail to notice.

The entirety of this writing is within the framework of the Qur'an, hadith, the Sunnah, and science. My goal is not to fill the text with academic references to verses, narrations, and articles in a way that overwhelms the reader. Instead, I aim to use a clean, simple, and clear language, and to embark together on a conversational journey of thought that can be understood by people of all ages as much as possible.

I ask you not to read what is written here as you would a novel. Step back, read objectively, and listen with your heart. Let your aim be to benefit in some way, not to argue.

Unfortunately, although we hear many things around us, there are very few things we are able to truly listen to with the heart.

🔐 BISMILLAHIRRAHMANIRRAHIM

🔐 SUBHANALLAH

🔐 ALHAMDULILLAH

🔐 ALLAHU AKBAR

Why should I actively use these words in every moment of my life?

"Bismillah" is like invoking an authority, a rank, or the name of a governing power. If one person in a stadium full of people shouted "leave this place!", no one would care. But if a commander gave the same order, he could clear everyone out on his own. What moves people is not the commander himself, but the authority he represents and the power of the position he holds. In the same way, when a person begins every action with "Bismillah", they are invoking the name of Allah, the Creator of everything, and starting with reliance on His act of creation. True power belongs to Allah, and everything happens only by His permission. In other words, any strength or authority we seem to have can only be used validly when it is grounded in Allah's permission.

"Subhanallah" means declaring that Allah is free from any flaw or imperfection. Human beings are forgetful. They forget the promises they make, they forget their own weakness, they forget painful lessons they once learned, and they repeat their mistakes. One of the things they forget most easily is that Allah loves them endlessly, and that whatever He allows them to experience carries a wisdom within it.

When a person experiences something good, they immediately thank Allah. But when something difficult happens, they turn and rebel against the very same Allah who has given them countless blessings up to that moment. They begin to say things like: “Why did this happen to me?”, “What sin did I commit?”, “Is this justice?”

My dear brother, at this point you must remember that Allah is flawless. Does Allah make mistakes? (God forbid.) Could it be that Allah overlooked the hardship or trouble that reached you? (God forbid.)

He has given you eyes and hands, kept you alive until this moment, and made every organ in your body function in perfect order up to now. (And for my brothers and sisters who are missing limbs or suffering illness: even the very breath you take is a gift from Allah. When He gives you hundreds of blessings and only seems to withhold a few in order to test your patience, how justified is it to rebel against Him?)

If someone gave you a million pieces of gold and then took back just two or three, would it be fair to accuse him of cruelty or injustice? Would that not be shameful? Everything created belongs to Allah; He may give as He wills and He may withhold as He wills.

The One who continuously sustains billions of creatures, who knows what every insect will eat at every moment, who creates and maintains every human, plant, and the countless atoms that form dust and matter, and keeps all existence bound together with

infinite power… do you think such a Being could have failed to notice the hardship that reached you?

At such a moment, you should say "Subhanallah" and remind yourself that Allah is free from imperfection and never makes mistakes.

"Alhamdulillah" does not mean the same thing as simply giving thanks.

Thankfulness is more like showing contentment for a specific blessing, and it increases that blessing. But hamd is broader; it is a form of acceptance and praise directed not only at blessings, but also at hardships, and even at Allah's essence and attributes. It is like a small child who, after receiving a disciplinary slap of mercy from their mother, still cries and embraces her; or like a child who buys flowers for their mother with the very money she gave them.

It is to say: "My Lord, I know that everything in creation is from You, and I am aware of this with love toward You." It is to say: "Whatever comes to me, whether good or seemingly bad, contains wisdom. If I respond correctly, it can turn into goodness for me, and perhaps that is why it has come."

It is the ability to see Allah's wisdom both in what appears good and what appears bad. For example, when oppression is inflicted on a Muslim community in front of the whole world, it may at first be perceived as something purely negative. But if we look at the millions of people who, seeing their patience and faith,

are drawn back toward belief in Allah, then in the larger picture we may recognize that it becomes a means of great good.

(But what about those who suffer oppression? In that case, Allah is just. He does not wrong anyone even by the weight of a speck of dust. Whether in this world or the next, He gives such beauty that a person may forget all their pain forever.)

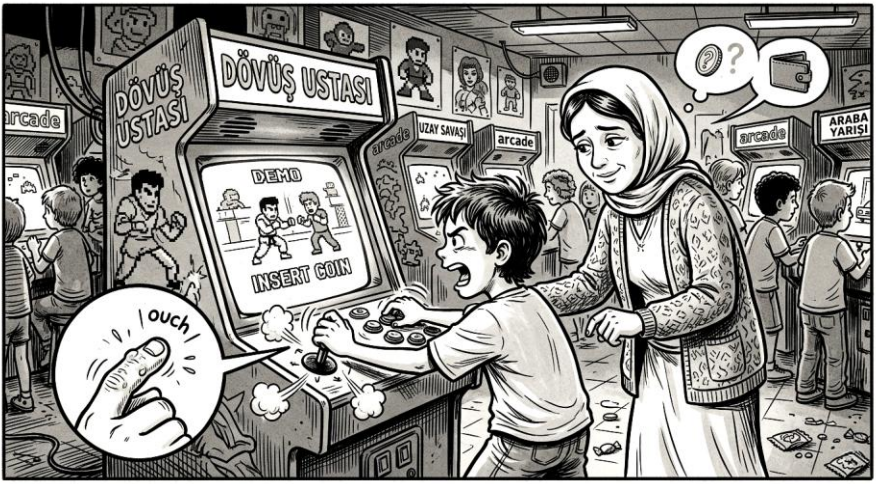
However, it must not be confused: Allah creates both what is good and what is perceived as bad in the world, but the act of choosing evil belongs to human beings. The world is a place of testing. When a person chooses evil in a given situation, Allah creates that act, and its accountability is taken in the hereafter.

Saying “Allahu Akbar” is a person’s acknowledgment of their own weakness. But this weakness is not humiliating; rather, it is the acceptance of being the honored servant of an infinitely powerful Creator. Sometimes you fall into pieces and cannot reach your goals. You sacrifice your life and receive no love in return. You give your effort and cannot please your employer. Someone else becomes wealthy while lying idle, while you work fifteen hours a day and remain in debt. In such moments, when you say “Allahu Akbar,” you admit your inability and remind yourself that in this unstable journey of life, the one holding the steering wheel is not you, but Allah.

A person should use these words like keys and truly own their meaning. They must be internalized; otherwise, using them without understanding turns them into mere habit, detached from the depth intended here. For example, after congregational prayer,

someone may melodically extend “Subhanallah” for twenty seconds, making their voice stand out, and then immediately afterward squeeze thirty-three “Subhanallah”s into ten seconds with a rapid “sub sub sub” sound. Such mechanical repetition must be distinguished from the meaning described here.

When I was a child, arcade halls would constantly loop fighting game footage on their screens. The characters would battle endlessly; if you inserted a coin, the game would start and you would choose your character. My mother never bought me tokens, but so I wouldn’t feel left out, she would pretend to insert a coin right when the loop restarted. I would lose myself in it, pressing buttons frantically, twisting the joystick left and right so intensely that my fingers would repeatedly develop blisters.



You, my friend who exhausts yourself trying to control life’s relationships and events, are actually trying to steer

something that was never fully in your hands. Just like that innocent child, you attempt to control what unfolds around you, but control does not belong to you.

So what about free will? Does it mean we should just sit and wait?

Free will, and what is called the test of life, is essentially your inclination and your act of choosing. Allah continuously places before you both good and bad situations, and you respond by making a choice. The test is fundamentally this.

But isn't that the same as control?

No, it is not.

You might think that by working harder you can control your life, earn more money, and eventually own a luxury house and a luxury car. If control were truly yours, then effort alone would guarantee outcomes. But if Allah does not will that house or car for you, then no matter how many hours you work, you may still not reach them. You may buy a house, and it collapses in an earthquake. You may buy a car, and it is destroyed in an accident. All your effort can disappear in a single moment.

A real event: in Germany, a man who had worked for years with great effort and longing built a house in his village. The very day he returned to his homeland after retirement, he died. His family, wanting at least to let him "spend one night" in the house, kept his body there for a night before the burial.

PRAYER (DUA) IS NOT ONLY ASKING ALLAH FOR SOMETHING

PRAYER IS REMEMBERING AND REALIZING ALLAH

Prayer (dua) is the act of a servant turning toward their Creator. We must constantly remind our forgetful selves of our essence again and again.

We forget why we came into this world. We forget what is lawful and unlawful. We forget our true priorities. So when do we actually raise our hands in prayer?

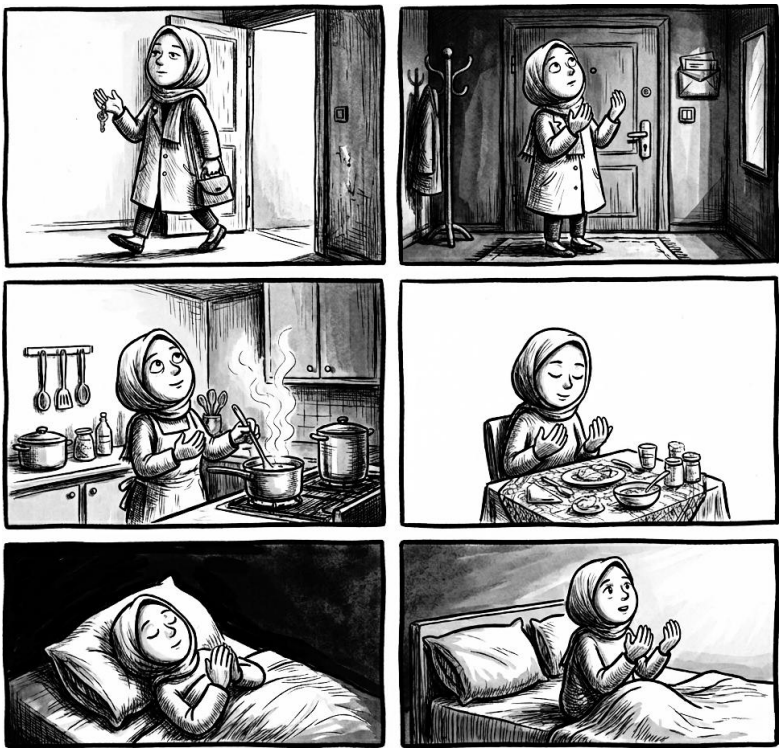
Only when hardship strikes us, when we become ill, when we strongly desire something but cannot reach it, when we feel weak and helpless. Only then do our hands open, and we begin to ask as if reading out a list of orders.

Of course, we will ask from Allah, the Owner of infinite richness, whatever we need. But if we reflect a little more carefully, it is almost as if we only remember our Creator when we need something. Does that not feel somewhat improper?

Do we not feel indebted at all to our Lord, who has surrounded us with endless blessings?

Allah, of course, knows the state of His servant. For this reason, He sometimes reminds His servants of Himself through illness, sometimes through trials, and sometimes through blessings themselves. If Allah did not will and create it, we would not be able to perform any of our daily actions. We could not take a single step, not draw a breath, not look into the eyes of someone we love, not even swallow a sip of water.

And for this very reason, those who sincerely live their faith have integrated prayer into every moment of their lives: when leaving the house, entering the house, cooking, eating, sleeping, waking up—into every aspect of life.



Prayer (dua) is not only about asking. It is the awareness, at every moment, that you are sustained by Allah and that you continue to exist only through His support.

Prayer is drawing closer to Allah.

Does one who loves forget the one they love?

Does a lover respond to countless gifts from the beloved with ingratitude, gifts that cannot even be fully counted?

For this reason, simply saying with the tongue, “I love Allah,” while not doing what He commands and continuing to do what He forbids, becomes deeply sorrowful. It is inconsistent. It is wrong.

Love is measured by remembrance. The one who forgets can only claim love in words; it remains an unverified claim.

THE REASON FOR THE SUFFERING OF INNOCENT PEOPLE IS NOT ALLAH, BUT HUMAN BEINGS

ALLAH IS JUST. HE DOES NOT WRONG ANYONE EVEN BY THE WEIGHT OF A SINGLE ATOM

Allah has granted human beings free will, meaning the ability to choose. When people misuse this ability and choose evil, wars, hunger, and injustice emerge as a result.

There is not even a particle of evil or injustice in Allah. He is absolutely just. We must not forget that this world is a place of testing. In reality, we are all showing how we respond to different situations and revealing how sincere we are in our attachment and love for Allah.

The source and responsibility of injustice lies in human beings who make oppressive and selfish choices. Allah, in accordance with the test, creates the consequences of these choices. At the same time, some trials and hardships may also come from Allah with wisdom. For example, some people may be born with disabilities, or we may fall into difficulties through events that appear as pure accidents. These may also be forms of testing from Allah.

One person may be born blind and feel as if this is unfair: “Everyone else has sight, why don’t I?” Another may carry the full responsibility of caring for elderly parents alone, without support from siblings, and think, “Why am I the only one responsible?” Someone else may struggle in marriage and say, “Other people’s spouses are kinder, more affectionate, more generous. Why is mine not like that? Why do others have houses and cars while I do not?”

In all these examples, the greatest thing people overlook is this: THE WORLD IS A PLACE OF TESTING.

This world is not the final destination. It is not a place where we simply live and disappear. It is a place where we present our patience and gratitude to Allah and where we reveal our choices to ourselves.

We know that Allah will never commit injustice. But if we are experiencing injustice now, then it means there must come a time when true justice is established. It means there must be a place where the reward for patience and gratitude is given. And likewise, it implies that there must also be a time when the consequences of ingratitude and lack of patience are accounted for.

NUMBERS IN WORSHIP

THE ESSENCE OF THE MATTER IS ACTUALLY REMEMBERING ALLAH

At the very beginning, it must be stated clearly that believing in ideas such as "if you recite this a certain number of times, you will obtain this," or "if you read this that many times, you will reach that," is dangerous and open to manipulation.

Prayer (dua) exists to build a connection with Allah and to remember Him. When specific numbers are attached to requests in a mechanical way, it can create the impression that there is some kind of "loophole" in religion that can be exploited to reach desired outcomes. (God forbid.) Expecting guaranteed results once a certain number is reached reduces Allah's infinite will to a kind of automatic system, does it not?

According to Islamic etiquette, a servant makes duʿā, follows the Sunnah, and asks for blessings in both this world and the hereafter. This already reflects servitude and reveals human weakness. However, falling into the desires of the ego and thinking that repeating something a set number of times will automatically lead to a desired outcome, as if Allah's will can be bypassed, is completely wrong.

Dua is asking from Allah; the outcome is left to His decree. In reliable hadiths, Islamic jurisprudence, and authentic Sunnah, apart from matters like the units of prayer and the well-known dhikr

of 33 repetitions of “Subhanallah,” “Alhamdulillah,” and “Allahu Akbar,” there is no general principle of guaranteed results based on rigid mathematical formulas of worship. Even the companions who were promised Paradise in strong narrations lived with deep concern about their final state, saying things like, “Am I a hypocrite? Will I truly be saved?”

What matters is not the number itself, but the awareness of the heart that accompanies it. It is the state of truly sensing and remembering Allah properly.

Some people may share such ideas with good intentions, perhaps as motivation, but caution is necessary here. As it is said, the roads to Hell are paved with good intentions.

A person may set personal spiritual goals for themselves. That is different. One might say, “I will send salawat ten times before sleeping every night,” or “I have decided to recite 1000 istighfar each month,” or “I want to form a good habit, so I will recite Ayat al-Kursi and say ‘Hasbunallahu wa ni‘mal wakeel’ ten times before leaving home and entrust myself to Allah’s protection.” This is a personal discipline.

But saying, “Whoever says Ya Wadud 237 times will reach their beloved,” and treating it as a guaranteed formula, is dangerous because it disregards Allah’s will and the mystery of divine testing.For the one who desires something, you may still recite “Ya Wadud” from your heart—but without falling into the mindset described above.

"Doing a handstand 47 times"
"arm-wrestling a llama"
"entering the sea while staying completely dry"
if you do these, you will pass the test

Here, the core point I want to highlight is this: treating numbers as if they guarantee outcomes is incorrect. Provision (rizq) is from Allah. If you place remembrance (dhikr) and prayer into your life in order to keep Allah present in every moment, then Allah—whose name includes Al-Bāsiṭ, the One who expands provision without measure—may, if He wills, grant you what you seek in this world as well.

My dear brother, I advise you to focus more on attaining the pleasure of our Lord rather than asking only for temporary worldly things. If you attain His pleasure, everything else becomes yours anyway. What value would it have to possess the entire universe without the pleasure of the One who brought you from non-existence into existence, shaped you in the best form, and surrounded you with countless blessings—both those you notice and those you fail to notice; the One who loves you more than your parents, your spouse, and your friends, and cares for you more than anyone ever could?

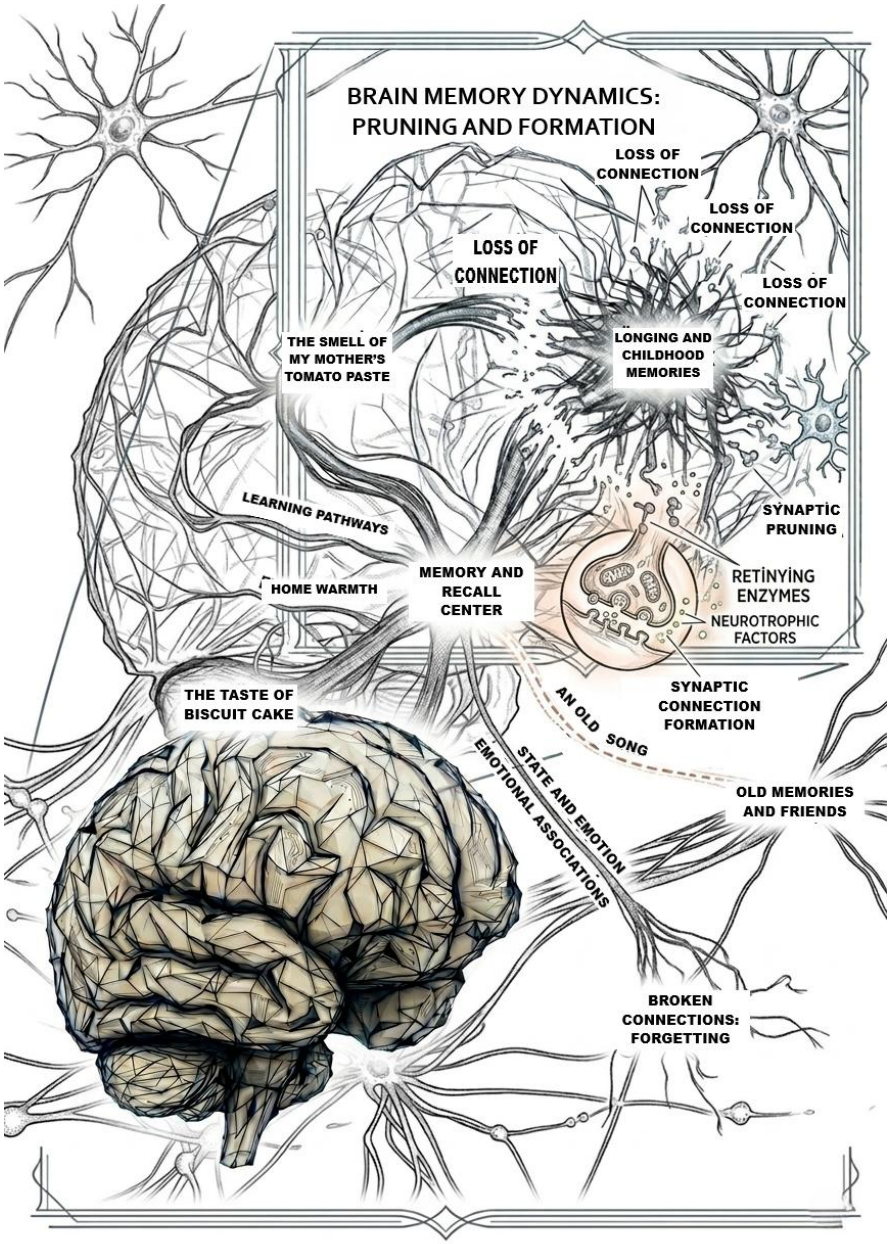
MENTAL CLARIFICATION

We are biological beings. For this reason, it is not realistic to expect sudden, radical transformations in a single moment. A mind that has spent its entire life surrounded by sinful habits cannot realistically be expected to completely change its worldview through a few logical statements alone. Even a person who is already within religious practice may still struggle to fully detach from certain harmful habits. So what can someone do if they genuinely want positive change and to develop righteous habits?

First, they must sincerely turn to Allah and present their state to Him. All good comes from Allah. Then, if we look at what can be done through practical means, we should first consider how the human brain works.

The brain's activity is carried out through neurons. These neurons connect to each other like a spiderweb, forming new pathways, and through these connections a person links events, situations, and emotions together. Learning fundamentally occurs in this way. When these connections weaken or break, we call it forgetting.

As we grow older, sometimes a smell—like homemade tomato paste or the taste of a biscuit cake—or an old song can suddenly bring back memories from childhood and create a feeling of longing. All of this is directly related to the neural connections formed in the brain.


BRAIN MEMORY DYNAMICS:
PRUNING AND FORMATION
LOSS OF CONNECTION
LOSS OF CONNECTION
LOSS OF CONNECTION
LOSS OF CONNECTION
THE SMELL OF MY MOTHER'S TOMATO PASTE
LONGING AND CHILDHOOD MEMORIES
LEARNING PATHWAYS
SYNAPTIC PRUNING
HOME WARMTH
MEMORY AND RECALL CENTER
RETİNYİNG ENZYMES
NEUROTROPHIC FACTORS
THE TASTE OF BISCUIT CAKE
SYNAPTIC CONNECTION FORMATION
AN OLD SONG
STATE AND EMOTION
EMOTIONAL ASSOCIATIONS
OLD MEMORIES AND FRIENDS
BROKEN CONNECTIONS: FORGETTING

If we want to change ourselves, we must form new connections and also detach from old ones. According to data reached in modern psychology, the breaking of a behavioral chain—that is, the neural connections we are speaking about here—occurs around 40 days. (There are also views suggesting "66 days for a new habit." Others state that "habits are not completely erased but become weakened, pulled back, and can be reactivated long after.")

In other words, if the neural connections related to a habit are not triggered for about 40 days, we actually begin to detach from that habit. However, a single habit is not tied to just one or two connections; there may be 40–50 different interconnected pathways.

For example, a person trying to quit smoking may not smoke for 40 days, yet still be exposed to cigarette smoke in their environment, passively inhaling it, and smell-related connections may still remain active. Or someone trying to quit sugar may avoid eating sweets for 40 days but still watch dessert recipes on social media, keeping certain neural pathways active.

In light of this, it is possible to restructure both our lawful (halal) and harmful (haram) habits. If there is a harmful habit we want to leave behind, we can purify ourselves by distancing from everything related to it. When necessary, we must make courageous decisions, even changing the people we spend time with. We should be able to lower our gaze when needed.

When forming good habits, we can take small but consistent steps that allow new connections to develop gradually. For example, setting goals like reading Ayat al-Kursi before sleep every night, saying "Bismillah" before every meal, or attending congregational prayer at the mosque once a month outside of Friday prayers.

The most important thing here is consistency.

Let your consistency become so strong that people who know you can say: "He always reads a page of the Qur'an before sleeping."

These small steps, combined at first with sincere turning toward Allah, will—by His permission—take you far beyond what you expect. If you take one step for the sake of Allah's pleasure, the Lord of the worlds, who loves you most, will not leave your effort unanswered and may elevate you ten, a hundred, or even a thousand steps further. One of Allah's names is Al-Muqaddim, the One who advances and brings forward whom He wills.

In this way, we can protect ourselves from intrusive thoughts and harmful desires by the permission of Allah. One of Allah's names is Al-Ghafur, the One who veils and forgives sins. If He wills, He may even remove the memories of past sins from the minds of His sincerely repentant servants so they are not burdened or saddened by them.

EVERYTHING WE OWN IS A GIFT FROM ALLAH

One of Allah's names is Al-Mālik al-Mulk—the Sovereign Owner of all dominion. The true owner of everything is only Allah.

Yet we become so absorbed in worldly life that we forget this reality. We begin to attribute to ourselves the body Allah created for our benefit, the house, the car, the land, the garden, our spouse, children, parents—all of it. We cling to them so intensely that we forget the One who granted them to us.

We say, "I earned this with my own effort."
"I built this house with years of hard work."
"I made it happen."

And while drowning in this illusion, we fail to notice that human effort does not always guarantee provision. What is obtained is not always the result of merit alone.

Isn't it strange that one person becomes a millionaire overnight simply because of a viral moment on social media, while another person with three university degrees struggles to earn minimum wage? Shouldn't the one who studied longer and worked harder naturally have more provision?

This shows that there is a Controller of sustenance. He gives provision to whomever He wills without measure, and withholds it from whomever He wills.

From an objective perspective, we see a physically strong, athletic person who remains alone, while someone who may not appear remarkable has a spouse, children, and many friends.

We also see people who carefully watch their diet and lifestyle but still struggle with illnesses or pass away at a young age, while someone else who smoked two packs a day and drank excessively lives up to ninety years.

Nettle tea!!
WOW, I HAVEN'T EATEN BAKLAVA THIS DELICIOUS IN 95 YEARS, I'LL EAT THEM ALL TODAY!
GAZIANTEP BAKLAVA
ISIRGAN KIŞNİŞİ SIYU SUYU

We must understand that the true owner of sustenance (rizq) is Allah. For this reason, we should not attribute to ourselves the health, wealth, or possessions we have, as if we acquired them by our own power. Likewise, when we lose them, we should not destroy ourselves emotionally over it. What we gain, what we lose, what we possess, what is taken from us—everything that comes to mind is, in reality, a means of trial.

Knowing that blessings come from Allah is not enough. One must also show gratitude in a mature way and avoid attaching blessings back to the self. For example, when a blessing comes and a person says, “This came because I stood up for tahajjud for ten nights; I earned it with my worship,” they may fall into a subtle spiritual error known as ʿujb—self-admiration and pride in one’s deeds. In truth, all good is from Allah. Even the ability to perform good deeds is itself a gift from Him.

Allah is Al-Wahhāb—the One who grants endlessly to whomever He wills.

A real incident: on the same land, under the same conditions, two corn fields were planted side by side. One produced abundant, healthy crops, while the other remained weak and barren, yielding almost nothing. The farmer, astonished by the stark difference between the two fields, shared his frustration in a video that later went viral on social media.

THE IDEA THAT SOME PSYCHOLOGICAL DISORDERS MAY ACTUALLY STEM FROM THE BODY BEING USED IN A WAY THAT IS CONTRARY TO ITS CREATION

Even a simple man-made product produced by an incapable human being has a specific way of use. And as the product becomes more complex, the number of precautions increases, and the instruction manual becomes more detailed. In such a case, it would not be reasonable to assume that using the body entrusted to us by its Creator in a careless or arbitrary way would have no consequences.

In today's dominant worldview, we observe an attempt to confine human beings to a purely physical interpretation of reality. While trying to understand the world around them, many people consider only one method to be rational: experimentation and observation.

It is quite ironic that humanity often fails to see its own contradiction. On one hand, a person says, "I do not believe in what I cannot see," yet on the other hand, they use phenomena such as energy waves in every moment of daily life. Someone may say, "I do not believe in angels or jinn because I cannot see them," while freely using Wi-Fi. Wi-Fi is also a form of energy. Angels and jinn, in essence, are also described as forms of creation beyond direct sensory perception.

At this point, the response often becomes defensive: “But we can measure and control Wi-Fi energy with technology, so I accept Wi-Fi.” Of course, the point here is not to equate Wi-Fi with angels or other metaphysical realities. The point is that it is not logically sound to claim that “what is unseen does not exist.”

During the Battle of Mu’tah in the 8th year of Hijrah (629 CE), when the Muslim army faced the Byzantine forces, the Prophet Muhammad (peace be upon him) appointed commanders in a specific order while sending the army from Medina. He instructed that if one commander fell, the next would take over: Zayd ibn Harithah, then Ja’far ibn Abi Talib, then Abdullah ibn Rawahah. If all three were to fall, the Muslims were to choose a leader among themselves.

Although the Prophet was in Medina, hundreds of kilometers away from the battlefield in Mu’tah (modern-day Jordan), it is narrated in hadith sources that he informed his companions of what was happening on the battlefield by Allah’s permission.

He reportedly ascended the pulpit in tears and said: “Zayd took the banner and was martyred. Then Ja’far took it and was martyred. Then Abdullah ibn Rawahah took it and was martyred…”

Now imagine, my dear brother, going back to that time. Do you think those who said, “I only believe what I see,” would have accepted such a report? And if that same mindset were shown today’s technology—where we can visually witness distant places

in real time—how astonished would it be at what humans can now observe from far away?
In the same way, not being able to see angels and jinn today is entirely due to our lack of the equipment or capacity to perceive them.

In summary, what I am trying to show is this: the fact that you cannot see angels or jinn does not change the reality of their existence. Denying the angels who record your deeds will not prevent you from being tested, nor will it exempt you from being held accountable after death.

For this reason, one must first accept that the world exists within a realm whose full laws are not yet completely explained by physical science. One must also accept that the human being has "non-visible" needs of the soul, and that these needs must be fulfilled. If they are not, a person may face not only consequences in the afterlife but also various problems in this world.

For example, why does a person fall into depression? According to psychological literature, causes include life events (such as loss or divorce), chronic illness, and intense stress. Of course, we cannot ignore worldly factors. However, when we consider chronic and long-lasting conditions from another perspective, it is not unreasonable to suggest that they may also be related to using the soul in a way that contradicts its created nature, its fitrah, or its "design manual."

At the highest level, the main trigger of psychological distress is often identified as "stress." So, would a person who truly

internalizes the belief that both good and hardship come from Allah experience stress in the same way as someone who does not believe? (It cannot be said that they would never feel stress at all; even the Prophet Muhammad (peace be upon him) would seek refuge in Allah from distressing feelings.)

Consider a non-believer suffering from what is commonly called "overthinking," repeatedly imagining scenarios that have not yet happened and may never happen. Can the mental state of such a person be the same as that of a Muslim who entrusts affairs to Allah after doing their best and does not attempt to control outcomes obsessively?

Likewise, can the condition of a person who constantly replays past separations and losses in their mind be compared to a believer who, when the mind is idle, engages in remembrance of Allah—"Allah, Allah"—and thus occupies the mind with dhikr instead of being trapped in repetitive painful thoughts?

My aim is never to ignore modern sciences. On the contrary, a true Muslim should strive to advance in modern sciences and compete at the highest level with other societies. What I am trying to highlight here is that the path shown to us by Allah and His Messenger is, in fact, the one most aligned with human nature (fitrah) and the most beneficial for it. A sincere system of faith can provide certain psychological advantages in some conditions.

If we use our human ability to repeat and reinforce thoughts not for remembrance (dhikr), but for being trapped in the past; if instead of accepting our weakness and entrusting ourselves to Allah

we try to control things that are beyond our control, then when our "soul," which we deny because we cannot see it, eventually manifests its distress in some form, psychological difficulty becomes inevitable.

Someone might say, "Religious people also experience depression, what about that?" Of course, we must note that detaching completely from worldly causes leads to error. But we can also say that in some cases it may be related to weakness in faith. If we compare a Muslim to an athlete, not every athlete can lift 200 kg of worldly stress. Depending on the level of faith one has developed, some believers may endure trials with wealth, while struggling when tested through their children.

For this very reason, simply saying "I believe" does not remove responsibility. One must continuously nurture and strengthen one's faith. And it is important to emphasize again: there is no "guaranteed system" in religion. These matters should be understood as potential psychological benefits that faith may provide in a person's inner world.

If someone says, "I do not believe, and I have never experienced any problems in my life, not even a headache," then we can remind them that even the Prophet Muhammad (peace be upon him), for whom the light of the entire universe was created, was stoned in Ta'if until his whole body was covered in blood. Meanwhile, Pharaoh also possessed great wealth, and according to some narrations, he did not even experience a headache for 400 years. I leave this reality for you to reflect upon, my dear brother.

A CHILD BUYING FLOWERS FOR HIS MOTHER WITH HIS POCKET MONEY

THE SERVANT PRESENTING THE ENTIRE UNIVERSE TO ALLAH THROUGH PRAYER

Just like a child who buys a gift for their mother or father with the allowance given by them—there is no real material gain for the parent. Yet, from the parent's perspective, the way the child uses that allowance carries immense value. In the same way, the servant's use of the time, breath, will, and body granted by Allah, again in the path of Allah, can be understood through a similar reflection.

In prayer, when a person stands, it is as if they represent the trees and mountains; when they bow, it is as if they represent animals; and when they prostrate, it is as if they represent all created beings and roots in the earth. Interestingly, every prostration can be seen as the heart-seed of the human being extending its roots in a spiritual realm and deepening its connection. At the beginning of every prayer, by saying "Lord of the worlds," it is as though the entire universe is being presented to Allah.

However, it must also be noted that there are those who, while outwardly performing prayer, are not in such a sincere state of heart, and instead remain preoccupied with worldly concerns in the presence of their Lord; such acts must be evaluated differently.

One day, the Prophet Muhammad (peace be upon him) saw a man performing prayer very quickly, without completing his bowing and prostration properly, and he said: “If this man dies in this state, he would die upon a religion other than that of Muhammad. He is like the one who pecks at the ground like a crow pecking for food.” (Abu Ya‘la, Musnad)

In another narration, it is mentioned that stealing from prayer is the worst form of theft. When the companions asked, “How is prayer stolen?” he replied: “By not completing its bowing and prostration properly.” (Ahmad ibn Hanbal, Musnad)

When reflecting on these narrations, does it not resemble a person trembling in front of a boss or manager, standing respectfully and attentively, yet in the presence of Allah during prayer being lost in other thoughts? Is this not both stealing from prayer and showing great ingratitude toward the Lord who has given us so many blessings?

If a friend gave you one kilogram of gold every day, how attentive and joyful would you be every time you met them? You would feel gratitude, praise them, and carefully avoid any behavior that might upset them. Why is it that we cannot feel even a fraction of that awareness toward Allah?

If you were on the verge of death, almost everyone would give all their wealth just to live one more day.

Even wealthy people today try everything possible to appear younger before they die. Entire industries are built on the desire to

extend youth. One extra day of life is considered priceless. Yet every 24 hours, Allah grants us a new day whose value cannot be measured. In the presence of Allah, in every prayer, are we truly able to feel the worth of these blessings that have been gifted to us?

BEING ACCUSTOMED TO MIRACLES

Allah is continuously creating so many miracles in every moment of human life that people simply label everything they see as “natural laws” and move on.When we look closely, there is no real difference between the miracle of an apple forming and the miracle of a chicken laying an egg. Humans are simply so used to eggs coming from chickens that they fail to see the wonder behind it.In reality, one could even argue the opposite: for a tree, which is far more rooted in soil and nature, it would seem “more logical” to produce calcium by digesting worms. Chickens could just as easily have been producing apples. If a person had grown up seeing chickens produce apples from birth, they would not find it strange at all. We are not surprised by eggs only because we are accustomed to them.

What we take for granted today could have been completely reversed. Trees could have produced animals, and from animals we could have been harvesting fruits and vegetables. We normalize the fact that delicious grapes appear from dry-looking vines, and that pure white, nourishing milk emerges from blood and waste within an animal.

Even at our current technological level, separating salt from water requires massive machines and energy, yet we rarely reflect on how milk is separated so perfectly and naturally inside a living being.

Every moment, millions of cells die and are renewed. When a baby is formed, how do certain cells “know” to withdraw and

create the spaces between fingers? Imagine a pitch-black ocean filled with billions of conscious beings. If some of them had to precisely determine their position and then systematically withdraw or disappear to form an organized structure, how could any individual know where they belong?

You normalize having separate fingers, yet you overlook the miracle involved in their very formation.

DNA is a code; yet no code explains how a computer could create itself, and then write its own programs. The existence of code points to the one who wrote it, to knowledge, and to will.

To dismiss all of this with phrases like “it’s just DNA” or “it’s just nature, of course it happens,” becomes, when considering the near-impossible odds of such a system forming on its own, intellectually untenable for a reflective mind. Such evasive explanations resemble someone facing undeniable truth and simply saying, “This is just how I am, take it or leave it.”

THE MESSAGE BEHIND DIFFICULTIES

Allah does not act without wisdom. Every event a person experiences in life comes to them for a reason, without exception. For this reason, every situation we go through is in fact conveying something to us.

My dear brother, hardship is not to be expressed by turning away from Allah and turning toward people. (God forbid.) When a person complains about what has happened by "complaining about Allah to His creation," and seeks help from people instead of Allah, they will not truly find relief in their difficulty. Sometimes, if a person does not learn the lesson, they may encounter similar trials more frequently. This does not mean that speaking to people is forbidden; rather, in times of hardship, the heart must turn to Allah. The Prophet Muhammad (peace be upon him) also consulted his companions.

For those who can perceive that Allah is behind every trial and can understand the message intended within it, the situation becomes different. Such a person draws closer to Allah in every difficulty. They fulfill the requirement of servitude. In the Qur'an, those who are patient are repeatedly given glad tidings, and this encouragement leads them to turn even more toward Allah.

Enduring hardship is not easy. Yet this is exactly what is required, because Allah does not (God forbid) do anything in an incomplete or careless manner. If He tests a servant, He tests them

fully—until truth is separated from falsehood, until what is hidden in the heart is revealed.

What falls upon us is to respond with beautiful patience. Not a patience mixed with complaint and resentment, but a dignified, sincere patience—especially in the very first moment of difficulty.

Allah desires your maturity, the elevation of your soul, your protection over what has been entrusted to you, and your salvation. He wants what is best for you. For this reason, you should not complain about the trials sent to cleanse you from your sins. Rather, you should try to see that your Lord is purifying you through them and preparing you for His presence, and you should respond with patience.

If we could see the greater picture, we would realize that even in this world, we could find peace and happiness.

In moments of trial, setting aside the ego and striving to extract the lesson is extremely important. Of course, every servant's test is different. But in all cases, what matters is being able to turn sincerely toward our Lord.

IS MUSIC THE FOOD OF THE SOUL OR THE ENTERTAINMENT OF THE HEART?

As someone who is a professional musician and has previously performed in a choir, I now see, after all these years, that music may not actually be the food of the soul. Perhaps it is nothing more than the confusion of the pleasure taken by the ego with the true needs of the soul.

We cannot deny that sound vibrations have effects on human beings and psychology, but perhaps we do not reflect enough on what kind of effects these truly are. If Allah has created everything in our lives with wisdom, and if human traits can always be used in two different directions, then it is possible that we are not using sound vibrations in the way Allah intended for us.

Based on what we know, we say that the ruling on making or listening to music—whether it is permissible or not—depends on whether it distances us from Allah. In other words, if music leads us toward sin, it is considered harmful; if it leads us toward good, it is considered permissible.

As someone who has devoted a large part of my life to music, I must say that in my opinion, in all our pursuits, including music, the real question is not simply whether it encourages good behavior, but whether it brings us closer to Allah. Can there be someone who hears music and is inspired toward faith and begins praying?

Of course, at times we may need psychological relaxation, and therefore we may engage with music without neglecting our religious responsibilities. However, perhaps directing our attention

and sensitivity toward sound and vibration into the Qur'an would be far more beneficial for us.

Since this is a highly debated topic with many opinions and interpretations, reaching a definitive judgment may lead us into error. Therefore, I advise you to reflect carefully on your relationship with music, my dear brother.

Just as most music tends to quiet the mind, preventing deep thought and reflection, and creates a kind of temporary escape that makes a person forget their current state—perhaps even acting like a form of mental sedation—who knows, perhaps the vibrations of Qur'anic recitation, while it is being recited, may also be causing profound and miraculous changes in a person's DNA and destiny in ways we cannot perceive…

ISLAM IS NOT A SCORE COMPETITION. IT IS A RELIGION OF BALANCE

In the Qur'an, the phrase "competing in good deeds" appears in several verses. But what do we understand from this? Is it about constantly collecting points like a scoreboard? "Do this and get 100 rewards, do that and get 1000 rewards…" Is Islam like collecting coins in a Super Mario game?

Some Muslims misunderstand this concept. In fact, in a period after the Prophet Muhammad (peace be upon him), some people withdrew from social life and devoted themselves almost entirely to worship. This is known as excess in asceticism (extreme zuhd). It reached a point where people even began to forbid themselves things that Allah had made lawful. This is not a correct approach. There are reports that the Prophet warned some of his companions about this.

In the sight of the just Allah, everyone receives the reward of their deeds, and the one who acts is not equal to the one who does not. There is certainly a difference between the one who performs the night prayer (tahajjud) and the one who does not. However, this should not reach a level that exhausts a person or causes them to neglect their social responsibilities.

When some people are asked why they do not pray, they say, "I don't have time because of work." That is not what is meant here. Our primary duty is first to be servants of Allah, and then to

turn to worldly responsibilities. Servitude to Allah also includes fulfilling our worldly duties. The key concept here is balance.

In Islamic jurisprudence, it is established that fulfilling obligatory duties takes precedence over voluntary acts of worship in certain cases.

This means: perform tahajjud, but do not deprive yourself of sleep. Perform the five daily prayers, but do not neglect your spouse or children. Do not harm yourself by fasting voluntarily in a way that damages your health. Give advice to those who fear Allah, but do not pressure people. Recite the Qur'an, but do not disturb others with your voice. Give charity, but do not put yourself into need. Perform ablution properly, but do not waste water.

The most beautiful form of competing in good deeds, in my view, is to spend the portions of life we lose in worldly distractions on building our hereafter as much as possible. This may require leaving habits and comfort zones.

For two Muslims who both fulfill their obligations, one option is staying up late watching a movie and missing Fajr prayer and then making it up later; another option is going to bed early to wake up for tahajjud, and then making repentance and seeking forgiveness after it. The subtle points of this "competition" are actually found here.

WE THINK WE KNOW WHAT WE NEED

Those who raise dogs know this: they behave as if they are constantly struggling just to survive. They eat their food greedily, as if devouring it in haste. When they want something, they jump, run around, and bark in excitement. In reality, as their owners, we provide their food and water without any shortage. We know what they need, but they do not know it themselves, so they live in a constant state of urgency.

Human beings are similar in a way. We are so driven and so attached to the world that we say "status," "money," as if we will starve and die without them. We become victims of our desires without even realizing it. Of course, humans have intellect and free will; but very often, what we call "desire" is mistaken for "need."

When people speak of prayer, they immediately begin asking for worldly things. And when those things are not given, they fall into complaint and rebellion. Yet our Lord knows better than we do what we truly need. While you think that a house, a car, or a certain person will be good for you, what you may actually need is something that saves you—turning back to Allah. For this reason, Allah may not grant what you ask for, and may even place trials before you. Do not be afraid—Allah guarantees the provision of His servant. If Allah wills it, who can prevent your share? And if He does not will it, who can bring it to you?

Supplication is the acknowledgment of human weakness and the affirmation of Allah's power and richness. Therefore, we

cannot say that asking for worldly things is wrong. But is it not more reasonable to ask for the hereafter? The Qur'an says: "Whoever desires the harvest of the Hereafter, We increase for him his harvest; and whoever desires only the harvest of this world, We give him thereof, but he will have no share in the Hereafter." (Qur'an)

Even after reading this, if someone still insists, "I want only the world," that too is a choice—each person knows for themselves.

What falls upon us as servants is to prioritize the Hereafter in our prayers, while leaving the true outcome to Allah. Then to be content with whatever Allah decrees, to choose wisely within what is given, to turn toward Him, trust Him, and surrender to Him.

This is easy to say, but difficult to live. Let us not forget: the Qur'an says the truly successful ones are in Paradise—not that they are merely in this world. In worldly life, what accompanies us more often is peace and calmness.

FEAR OF NEEDLES

One day, while cutting my dog's nails, I drifted into thought. I was doing everything I could to make sure it wouldn't hurt him, bending over backwards so he would be comfortable. But because he didn't understand what was happening, he kept pulling his paws back in fear. Even though I was trying to help him walk more comfortably and without pain, at every clip he would whimper softly—and at the exact moment of cutting, even when there was no real pain, he would suddenly scream (see: dramatic Husky).

In the same way, we humans often react to the trials our Lord sends us to purify us, warn us, and elevate our rank. We start fearing them before they even arrive, losing sleep over them, turning small concerns into chaos, and sometimes making ourselves sick before any illness even exists. Sadly, we may even attribute ill intentions—God forbid—to what are actually divine gifts. Allah is far above all imperfection. He does not experience sadness, anger, or resentment like humans do. (Some people may say otherwise, but that is incorrect.) Allah's attributes of pleasure and wrath are not emotional fluctuations like ours; they are expressions of divine justice.

This realization deeply saddens me. While Allah is offering purification and guidance so that a person does not fall into eternal loss, the servant—unable to see the bigger picture—may reject these gifts or even think negatively about Allah (God forbid), saying things like, "Is this justice?" How ungrateful we can be, and

how poorly we understand our Lord's mercy. Allah always wills what is best for His servant.

When hardship comes, do not interpret it with suspicion toward Allah. Let go of pride. Surrender. And you will see how everything becomes clearer, softer, better.

Do not fear the needle. Pain is temporary; healing remains.

To reach eternal happiness…

Eternal.

It does not end.

No boredom.

No evil.

No broken hearts.

No injustice.

No sorrow.

No grief.

Only peace.

Endless

…

NOT KNOWING THE FIELD COMES FROM THE GIVER

Imagine a medieval kingdom. The king is so wealthy that he distributes land to all his people. Some receive large fields, others are given only as much as the space in front of their homes—but without exception, everyone is given enough land to cultivate and sustain themselves. Those with smaller plots sometimes work in the fields of those with larger ones, exchanging labor to diversify and increase their provisions.

There is a young man in this country who has grown up without ever seeing the king. He hears the king's name occasionally within his family and society, but he has never seen him in person. Whatever he has learned from his mother and father, he follows

accordingly. His parents tell him: “Go work for that employer; if you do not oppose his orders, he will eventually leave his field to you.” So the boy begins working in the field of a wealthy landowner, dreaming of owning his own land one day.

Every month, he receives a certain amount of gold from this employer. In order to acquire his own field as quickly as possible, he obeys everything the employer says without question. He even starts doing the employer’s personal tasks—cleaning his house, attending to him, and performing duties beyond farm work.

The employer, however, continues to use the boy under the promise of giving him a field one day, without ever revealing that the one who will actually grant the land is the king, and without changing his demeanor.

Years pass. The young man, who has been dreaming of owning his own land, finally realizes he is not receiving what he believed he was entitled to. Frustrated, he confronts his employer. The employer then tells him bluntly that he will not be given any land and dismisses him.

Upon hearing this, the young man reacts with anger and says, “How could you lie to me?” In his rage, he assaults the employer, breaking his arms and legs. As a result, the employer’s family intervenes and attacks the young man, leading to a breakdown of order and widespread chaos.

When this situation reaches the king, what would you expect him to do?

The king, seeing that the young man acted as if there was no authority maintaining order—rejecting the king's justice and trying to establish his own—would imprison the boy for disturbing the order of the realm.

As for the employer, since he knowingly presented the king's land as his own and used that deception to oppress people, it would be just for him to be executed for his wrongdoing.

And the king would also take back the fields he had given to the employer's children, and send them into exile for continuing to treat what was not theirs as inherited property, driven by attachment to worldly possessions and injustice.

The child who had been wronged serves his time in prison. When his mind clears and he understands what he has done, the king brings him before his presence.

The king explains to him, step by step, that he is the true owner of the land, that he distributes the fields as he wills, and that acting as if there were no king and disturbing public order has consequences. He makes it clear that denying the king's authority carries the punishment of death, and if the boy were to oppose him again, the same consequence would follow.

If the boy seeks forgiveness, recognizes his mistake, and promises to remain close to the king's throne and serve him faithfully, then the king—being generous and gracious—may choose to honor him. He could even grant him knighthood and assign him his own castle and estate as a gift.

…

Allah guarantees the provision of His servant.

Allah gives abundantly to whom He wills, without measure, and restricts the provision of whom He wills.

If a servant stretches his hand not toward Allah—the true Owner of all dominion—but instead toward means and causes (such as hard work, employers, family, friends), then Allah may allow that servant to be "taught" through those very means he relied upon.

A servant who attributes the blessings Allah has granted him to his own effort and success alone falls into a state of ingratitude and ignorance toward Allah, and this may expose him to consequences meant to awaken him from that heedlessness.

At the same time, Allah is the possessor of infinite mercy, compassion, and forgiveness. He responds to the prayer of the one who calls upon Him.

If the servant repents and turns back to Him, Allah declares Himself as Most Forgiving and Most Merciful, my dear brother.

EVEN IF IT IS THE MOST DELICIOUS MEAL IN THE WORLD, IF THERE IS FILTH ON THE PLATE, THAT MEAL WILL NOT BE EATEN

What is certain is this: if you sincerely turn toward Allah, He does not abandon His servant. When a person spends what Allah has granted them in the path of Allah, Allah surely returns it many times over.

Wealth, desire, comfort, time, energy—if these are spent sincerely for Allah's sake, it is impossible that Allah would not grant that servant something greater in return. This does not always mean that giving one coin in charity will return as a hundred coins. Sometimes the return comes as a trial that elevates you eternally in the Hereafter.

What we must never forget is sincerity and surrender. If you give charity so that others will see your generosity, then the essence has already been lost. If you do good expecting some worldly benefit in return, where is the sincerity in that?

Trying to walk sincerely in the path of Allah also means staying away from what Allah has forbidden. You may feed a hundred people in need, but if your eyes wander freely toward what is unlawful, can this truly be called wholehearted sincerity?

If you are kind and generous to friends outside, yet return home and fail to show understanding to your spouse, can we really speak of sincerity there?

If a person says, “I believe in Allah and I perform my prayers,” yet their mouth remains filled with profanity and abuse, can this truly be called sincerity?

DAMN YOU!!!
CURSE YOU!!!
YOU SON OF THE DEVILS!!!
Fiss Fiss
I've got two swear words left in me, and I'm saving them for after the prayer!!
SWEARING
KÜFÜR

If you say, “I went to Hajj, I devoted my life to Islamic books,” yet remain silent in the face of oppression happening right before your eyes, can we truly speak of sincerity?

Faith is like a magnificent plate of food. Even if you prepare the finest ingredients in the most beautiful way, if there is filth on the plate—even a small amount—it ruins both the taste and the appearance of the entire meal, making it impossible to enjoy.

You may also look into the hadith in which the Prophet Muhammad (peace be upon him) spoke about a woman who performed many acts of worship, yet constantly spoke harshly and hurt others with her words, and he said: “She is among the people of Hell.”

Of course, only Allah truly knows what lies within hearts. Yet we must not deceive ourselves either, because what does our Lord say?

“So do not claim yourselves to be pure. He knows best who is truly mindful of Him.”

(See also: Allah purifying His servant completely through repentance and seeking forgiveness.)

DRINKING WATER GULPINGLY WITHOUT REMEMBERING ALLAH IS A FORM OF LOWER DESIRE (NAFSANĪ LUST)

When we hear the word “lust,” our minds usually go only to sexual desires. In reality, it is not limited to that. Every moment in which we enjoy Allah’s blessings yet forget our Lord is, in a sense, drowning in the pleasure of those blessings.

I compare this worldly life to an ocean. All of us are immersed in its beauty, yet we forget how to lift our heads and breathe by remembering Allah and connecting with Him. Without realizing it, our souls gradually begin to suffocate and grow heavy. As they grow heavier, they sink deeper into the depths. And the deeper they sink, the more they are crushed under the pressure of worldly life, until they weaken and are ultimately lost.

We must breathe, my dear brother. If we wish to attain eternal happiness, we must lift our heads from the ocean of this world and allow our souls to breathe again.

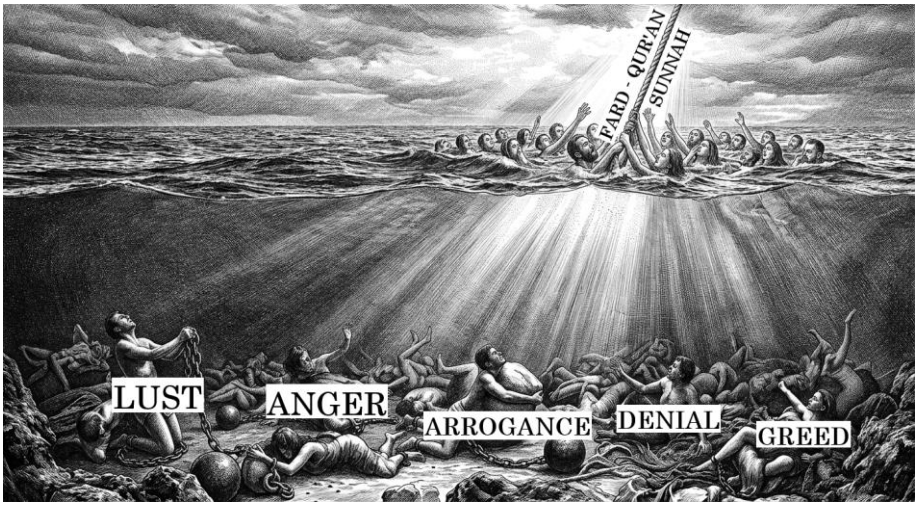
In most cases, when we chase worldly affairs, we do not even attain what we desire. And even if we do, we are never satisfied with it. It slips through our hands like a fish.

Life is the same. As it slips away from our hands, if we do not remember Allah and fail to swim with the strokes we are responsible for, we will end up in eternal misery. These are not jokes or stories—they are realities.

If we become captives of our desires, forget the One who grants us blessings, and show ingratitude toward His gifts, would that not be a form of disrespect toward our Lord, my dear brother? Let us work and strive within this "water," and take our reward so that we may enter the gardens of our Lord. Let us not only feed our ego; our soul also needs nourishment, growth, and maturity.

We were all brought into this world with a seed of the heart within us. The more care we give to that seed, the more it will grow into a strong and fruitful tree once it completes its journey through the dark and exhausting soil. A wild weed, a bush, and a towering tree are not the same. And in the world above the soil, the reality experienced by a tree is not the same as that experienced by a blade of grass.

The life beneath the soil is this world; the life above it is the Hereafter.



FALLING IN LOVE AGAIN

We often see many people who view life as empty and meaningless—people who say "we are just living and passing through," forgetting why they were created in the first place. Especially among social media users, this mindset has become widespread.

Recently, while scrolling through social media, I came across a video. In it, a person had just come out of surgery, still lying in bed under the effects of anesthesia. At their bedside was the person they loved, smiling gently with flowers in hand. The one under anesthesia looks at their loved one, keeps staring, and says, "You are so sweet… you are different," then slowly holds their hand. People watching the video commented that it was a deeply romantic moment: "How beautiful… they fell in love all over again."

My dear brother—especially those who find worldly life meaningless—listen carefully:

We too have come from the realm of souls into this worldly realm in a state similar to anesthesia. We do not remember our previous state. Just like a newborn child does not remember the life it had in the womb.

Imagine this: you are under anesthesia, and without directly seeing your Lord, you reflect upon His artistry in the world—His blessings, His gifts, His creation—and through this contemplation, you fall in love with Him again.This worldly life is not only a place of trial, but also a story of love. For those who can truly see, the meaning is exactly here.

LEVELING UP AND GAINING "SKILLS" BY DRAWING CLOSER TO ALLAH

As a person increases in worship, repentance, and seeking forgiveness, and as their sincerity (ikhlas)—that heartfelt, pure orientation toward Allah—deepens, life inevitably begins to change. Allah may test the truth of that sincerity by sending hardships, or He may grant worldly supplications, or He may give both at the same time. He may even reshape one's life in ways beyond imagination. All of this is within His knowledge alone; we cannot know it. But one thing is certain: life will never remain the same.

Just as a person sinking deeper becomes heavier and sinks further, a servant who rises in the sight of Allah through righteous deeds, sincerity, and divine permission becomes lighter—and as they rise, they become lighter still. In this process, Allah may grant them different kinds of gifts: the world loses its former appeal, worldly concerns no longer feel like the ultimate destination, awareness increases, and the veils covering reality begin to thin and lift. As those veils are lifted, truth becomes clearer; as one approaches truth, eagerness increases; and as eagerness increases, actions improve. In this way, by Allah's mercy, one may draw closer to His love and grace.

At this point, one essential truth must not be forgotten: even a long period on the right path does not guarantee salvation. Neither the ego (nafs) nor Satan sleeps. Therefore, we must remain

constantly vigilant on this path, which naturally has its ups and downs, and never assume anything is guaranteed.

Allah says:

"Say, shall We inform you of the greatest losers in terms of deeds? They are those whose efforts in this world are wasted while they think they are doing good."

And regarding Satan, the Qur'an states:

"He said: By Your might, I will surely mislead them all, except Your sincere servants among them."

This is precisely why I repeatedly emphasize turning to Allah with the heart, my dear brother. Especially in this age—often described as a time where a believer may leave home in faith and return in heedlessness—our most vital lifeline is sincerity (ikhlas).

When we sincerely turn to Allah and strive to follow His commands and avoid His prohibitions, Allah—whose generosity is limitless and who loves to bestow gifts—will, by His will, grant blessings. He may grant goodness in this world as well while leading us toward the Hereafter.

Our focus should be to attain Allah's pleasure and elevate our standing in His sight. And as we receive His gifts, we should use them to become better servants of Him. Otherwise, to neglect Him despite His continuous blessings would be a grave failure in our duty toward the One who loves us most.

IF YOU WANT TO UNDERSTAND WHETHER ALLAH LOVES YOU
LOOK AT WHAT HE PREOCCUPIES YOU WITH

Allah's love is also reflected in what He grants and places in your life. If our salvation lies in turning toward Him, then by reflecting on what occupies your life, you may gain insight into your closeness to your Lord.

Does He constantly remind you of Himself?

Look carefully at your life: are you more absorbed in your employer, your spouse, your friends, wealth, lower desires, anger, or gossip—or are you more present in the remembrance of Allah?

A person naturally wants to be with the one they love, do they not?

Girl.. I'm telling you, I'm so in love with him!!
I don't like that always-together relationships
We're not even together like that...
What do you mean?
Girl, we're in love... we just never see each other
?!

Sometimes trials become so heavy that we begin to say things like: “I have always been a good person, why do so many hardships keep finding me?” or “I pray regularly, but my problems never end—are my prayers even working?” or “I pray day and night, but my prayers are not answered—does Allah not love me?” In doing so, without realizing it, we fall into speaking ill of our Lord, my dear brother. How sorrowful this is.

At the very moment when hardship strikes, can we say “Allah”? Can we say, “My Lord, I am helpless, I seek Your help”? Or do we say, “If Allah loved me, He would not have given me this difficulty”? We have two choices: either we turn toward Allah and draw closer to Him through what happens to us, or we complain, rebel, and fall into bad assumptions about Him. The choice is ours. If we were never to be tested, then what are we doing in a world that is itself a place of trial, my dear brother?

Allah allows difficulties to reach you so that you may turn toward Him, so that you may have the opportunity to be drawn closer to Him, and so that you may secure your eternal life in the Hereafter. Yet we, in return, may end up attributing unworthy thoughts to the One who loves us far more than we can comprehend. At that point, it is as if the heavens and the earth would tremble in shame. Come to your senses.

Think of a mother who is full of love and mercy, deeply protective of her child. When the child becomes ill, the mother gives medicine. But the child, tasting its bitterness, says: “You are not my mother; if you were, you would not give me something

bitter.” And then, because the mother keeps giving bitter medicine for healing, the child even leaves her. Outside, the child speaks badly of her, even insults her. How wrong, how unjust that would be toward the mother, right? Yet if that sick child runs away from the one who is trying to heal him, he will eventually find no one to help him when his illness worsens.

Would you choose all the riches of the world if it meant losing the pleasure of Allah? Or would you choose some hardship in this world in exchange for eternal gain and Allah’s pleasure? Allah has clearly answered this in the Qur’an: whoever seeks the world is given from it, but has no share in the Hereafter.

There is also the “marshmallow experiment.” Children are placed at a table with a single marshmallow in front of them. They are told: if you eat it now, you can have it—but if you wait for one

ALTIN TABAK
RESTORAN
UNLIMITED OPEN BUFFET
If you wait one minute, there's an unlimited open buffet inside
GIVE ME BREAD!!! THERE'S NO FEAST, I DONT BELIEVE IT!!!! BREAAADDD!!!

minute, you will be given two. Some children wait patiently, while others fail to grasp the cost-benefit balance and eat it immediately.

This worldly life resembles exactly that.

It is as if Allah has placed you in this world and said: "If you wish, you are free to pursue the temporary pleasures of this life. But if you restrain certain desires for the sake of the Hereafter, I will grant you something limitless there."

When compared to eternal life, what is an average 60-year lifespan anyway? (In fact, if you look at statistics, many people pass away between the ages of 28–45 due to accidents.) Even if we assume the first 20 years are childhood with little responsibility, that still leaves only about 20–30 years of real struggle.

Is it worth losing eternal happiness for that?

Even the most luxurious pleasure in this world fades shortly after it is attained. You already know this: no matter how enjoyable something seems, its taste quickly diminishes.

If you do not believe in the Hereafter, then you may continue chasing worldly desires as you wish. But if you do believe, my brother, you should realize that your heart should not be so burdened for this world.

I advise you to focus not on desires, but on attaining the pleasure of Allah.

ALLAH CREATES SO THAT YOU MAY SEE HIM AS IF WRITING IN WHITE ON BLACK

We frequently observe around us that people who cannot even write their names correctly reach high positions, while those who cannot form a proper sentence become managers in their father's factories. At the same time, individuals who have studied at universities, mastered several languages, and worked diligently may end up cleaning toilets just to survive.

On social media, someone becomes a millionaire simply by dancing or showing their body, while others who work tirelessly from dawn to night sometimes struggle to find even a piece of bread.All of Allah's actions are certainly filled with wisdom. It is as if He writes in white upon black so that some realities become visible to the servant, and so that the servant understands that true ownership belongs only to Allah, and that He gives to whom He wills and withholds from whom He wills, in whatever measure He wills.

Normally, one would expect that those who work more become richer, and those who work less remain poor. We were raised on the fable of the ant and the grasshopper. If reality worked purely that way, then the porter carrying heavy loads would become a millionaire, while the person taking selfies at home and posting them on social media would remain poor.But reality is not like that. So there must be something deeper here that we are meant to perceive.

I reviewed your CV: 3 university degrees, 5 languages, and a military distinguished service medal—but we cannot hire you
CEO

Your CV only had a selfie taken on a sunbed. You are exactly what this company needs. You're hired
CEO

Allah has already decreed the provision (rizq) of every servant. And the Qur'an states: "Man shall have nothing except what he strives for." This statement, however, should be understood not only in a worldly sense, but also—indeed primarily—in relation to the Hereafter.

In worldly terms, "striving" is not always about physical labor or constant effort. Sometimes it is patience, sometimes silence, sometimes maintaining good opinion (husn al-dhann), and sometimes enduring without complaint. Likewise, the "reward of effort" is not always reflected in bank accounts; it may appear as inner peace, tranquility, experiences, or the development of abilities.

Yet we cannot say: "Since Allah has already decreed provision, there is no need to strive." Because Allah also commands His servant to seek provision in this world. What is required is tawakkul—doing what is within one's responsibility and then leaving the outcome to Allah.

Allah does not burden a soul beyond what it can bear. Therefore, if you are facing difficulty in provision, it may even be due to the fact that your capacity is greater. Just as in nature a lion may hunt only once a week yet sustain itself, while a worm is born inside an apple already within its provision, so too human beings are placed in different circumstances of access to their sustenance. Those who are capable and endowed with strength are expected to utilize their abilities in seeking their provision.

And it must never be forgotten that Allah gives abundantly to whom He wills, without measure.

We are utterly dependent and possess nothing of our own. Even the breath we take is created by Allah. Therefore, when you see someone else given more provision, it is not correct to say, “Why him and not me?” This is not within our judgment. The One who owns the heavens, the earth, and all of creation is also the One who determines provision.

Moreover, Allah has already granted every human being countless blessings. Every breath is a gift, every sip of water is a gift, the functioning of your organs is a gift, and the continuous beating of your heart is a gift. If we view life from this perspective, we see that Allah has given us millions of blessings, and what is withheld is only a small portion—given as a form of trial. Even then, He continues to sustain our entire being at every moment.

Is it not ungrateful, then, to harbor ill thoughts toward the One who is so generous to you?

Perhaps what you see as greater provision in someone else is, in reality, a test that distances them from Allah. For all you know, excessive wealth may distract a person so much that they have no time left for worship or remembrance.

You do not know—Allah knows.And Allah surely chooses what is best for His servant.

If you are truly, sincerely turning toward Him…

STRUGGLING WITH VESVESE
MENTAL CLEARING EXERCISE

Sometimes we become overwhelmed and trapped by intrusive thoughts (vesvese), to the point of emotional suffocation. My dear brother, with the exercises I will share, it is possible to calm the mind and even distance ourselves from disturbing memories or mental images that repeatedly appear before us.

What I am about to describe should not be taken as a scientific rule. It is simply a mental exercise aimed at easing emotional burden.

We have already mentioned that the human brain holds memories together through neural connections. In this exercise, our aim is to weaken those memory associations. I cannot say they can be completely erased, but at the very least, they can be pushed into the background of the mental archive, so they no longer remain constantly in the foreground and disturb us.

Let me explain three methods through the example of trying to forget a conflict you experienced.

First method:

In a calm environment where you will not be disturbed, close your eyes. Go back to the moment of the argument. You see the face of the person in front of you. You hear them shouting at you. At this point, imagine as if your soul has left your body and you are watching yourself from above.

Your physical body is below, and you are observing the scene from a higher perspective. The other person is shouting, angry, perhaps pushing you; you are also reacting. There is a sofa nearby. The person throws a white pillow from the sofa toward your face. There is a table behind you, so you cannot step back.

While watching the scene from this third-person perspective, imagine the image slowly fading. From the edges inward, everything begins to darken. As you continue watching, it keeps darkening… and darkening… until the entire scene disappears into complete darkness.

After doing this, continue your life as if nothing has happened. Do not force yourself to repeatedly think, “Did I really forget it?” in order to test whether it is gone.

At first, you may not be able to do this perfectly. However, if you apply it with focus, you can improve. And remember: do not keep replaying the event in your mind just to “make sure” you forgot it. Do the technique and move on. If it comes back again, apply it again and move on. If possible, distract yourself with something else.

Let’s say you managed to forget one part of the argument, but another part comes back to your mind. You should apply the same process to that image as well. The brain does not store a memory as a single frame. It holds multiple frames; you must apply this to each of them until the entire memory disappears into darkness.

At the beginning, focusing may take some time. But once you get used to this exercise, you will be able to apply it almost instantly.

This method may not be suitable for every mind. Some people can easily visualize objects from different angles, while others may struggle. Therefore, if reconstructing the event from different perspectives feels difficult, you may try the other methods as well.

Second method:

If the first method is difficult, you can imagine the memory burning in a black fire.

Think of the argument as a photograph, and imagine its edges slowly burning inward—darkening, disintegrating, turning into ashes. Continue this visualization until the entire image is completely burned into blackness.

Third method:

Imagine the images that come to your mind slowly sinking into completely black water.

Let the scene gradually descend into the water… deeper and deeper… until it is fully submerged and disappears from sight.

Then, visualize the surface of the water becoming still and flat again. As it returns to complete calmness and darkness, allow the mental image to fully dissolve.

After that, simply return to your normal life and continue your day..

I have only shared three techniques. You may also, based on your own understanding, develop a similar method. Perhaps it could be projecting that image into space, or burying it in the ground. In essence, the system operates in this manner.

It must not be forgotten that all power and capability belong to Allah. This can only be performed as a form of fiʿlī duʿāʾ (a practical, action-based supplication). The aim is not to repeatedly recall and rehearse sins, but rather to resist the waswasa (whispers) that hinder us while we strive to turn towards Allah.

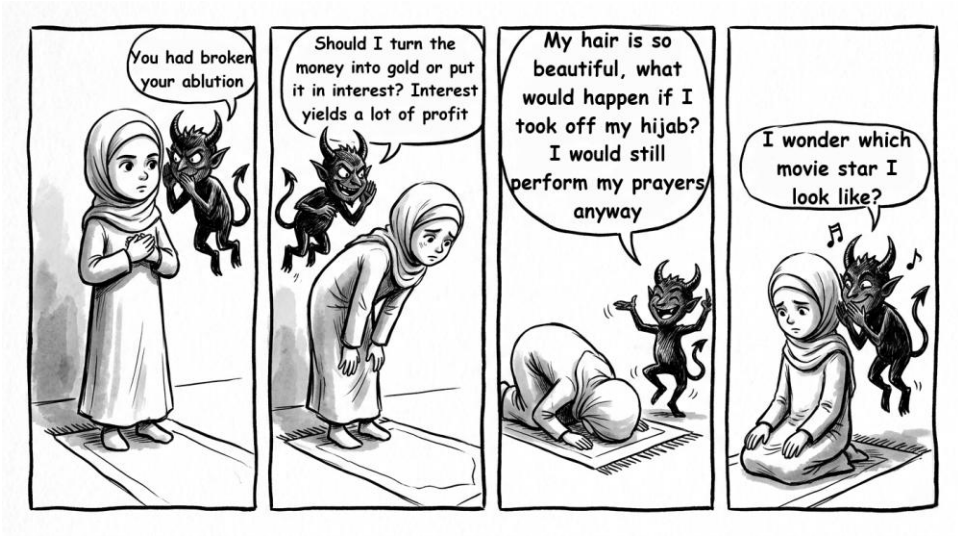
It is also essential that we fill the mental space we have created with beneficial and righteous connections. After deleting the images encountered on social media, it would be meaningless to expose ourselves to them again. As much as possible, we should take care to fill our minds and souls with things that remind us of Allah. In this way, we do not become externally pleasing while internally corrupted; rather, both our outward and inward states remain sound.

Ultimately, what is called waswasa is like an integrated internal program within the human being. Shayṭān uses whatever already exists in our mind to generate whisperings. If there is no memory, event, or image in your mind that distracts you when it comes to you, then what does not exist in your mind cannot become waswasa for you. The point is to leave nothing behind for Shayṭān to use as material.

There is also that which originates from the nafs (ego/self), and it should not be confused with waswasa. For example, if there is a persistent feeling formed by fixating on something continuously, it most likely comes from the nafs. The nafs constantly whispers the same things to a person. We can say that persistent desires such as constant craving for wealth and possessions, continuous sexual desires, or habitual inclination toward eating or sleeping stem from the nafs.

For instance, there may be a necklace or a car in your imagination that you continuously desire. This arises from the nafs and from base inclinations.

Shaytan approaches the human being from all directions—right, left, front, and back. For example, while praying, a person may suddenly recall something that happened at work; then they refocus on the prayer; then they remember something their spouse said; then a worldly responsibility comes to mind; then they begin to judge themselves negatively; then a funny video comes to mind. This constant shifting of attention from every direction is the assault of Shaytan.


You had broken your ablution
Should I turn the money into gold or put it in interest? Interest yields a lot of profit
My hair is so beautiful, what would happen if I took off my hijab? I would still perform my prayers anyway
I wonder which movie star I look like?

HOW UNGRATEFUL HUMAN BEINGS ARE…

Imagine a village where people are hungry, poor, and in desperate need. An institution comes and says: “We will give you an exam. During the exam, there will also be refreshments—you may eat and drink. If you pass the exam, you will never suffer again, and we will grant you far more than what is offered here. But if you fail, you will remain in this village and be ruined.”

The people rush into the exam halls. They take their exam papers. Some do not fill them in, some fill them incorrectly, some behave carelessly as if they are not in an exam at all, and some even shout and complain: “Why was he given more refreshments than me, and I less?” Yet in the end, everyone has a fixed exam time. They enter within that time, and when the time is over, they are removed from the hall. The institution conducting the exam has also posted the answer key in the halls. And because the examinees may not understand it properly, they have also placed teachers there. What would you think of a person who enters such an exam, is given all this assistance, yet still fails—and then blames the institution for failing?

Would people not say to him: “We even placed the answer sheet in front of you, what more could we do?”

Human needs never end. Even if you give a person the entire world in one hand, he will say, “My other hand is empty.” Such is the greed of man—yet paradoxically, he is also so fragile and powerless that he can be defeated by a virus too small for the eye

to see. If Allah withheld water from him for a while, he would perish instantly. Such is his utter helplessness and poverty.

Allah has brought you into existence from absolute non-existence. You are a created being of Allah, who Himself has no need. He informs you: “I am giving you an opportunity to live for a limited time so that you may attain an eternal life filled with infinite happiness. I will not burden you beyond what you can bear, and you will only be tested through what has been given to you.” He has appointed a fixed duration for you. He has sent you to the world, which is the place of examination.

You have arrived at the exam hall. And you see that the Qur’an al-Karim is placed there as the answer key. He has also sent Prophets, who explain it like teachers in an exam hall. Your Lord, possessing infinite mercy, has not only given you a few years of effort for eternal happiness—He has also placed the answers in front of you. And He has also sent teachers to explain those answers to you. What more could you possibly want?

Despite all this mercy and ease, will you still turn your eyes away from the exam paper and focus on the refreshments in the hall, dear brother?

“But the person next to me has something different!”

“But his desk has cake, mine only has bread!”

“But he was given a fountain pen, while I was given a pencil!”

“But water dripped onto my desk throughout the exam!”

“But I didn’t even have a desk—I had to answer standing!”

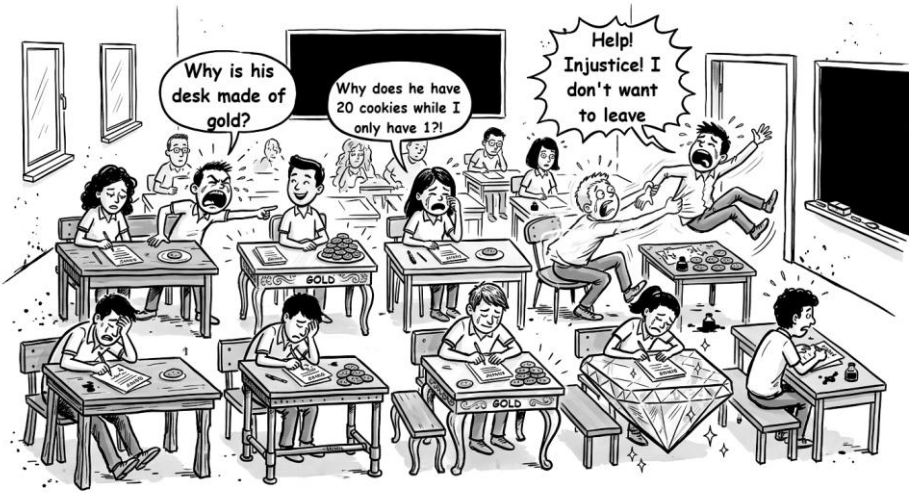
“But their hall was crowded, while mine had no one except me and Allah—I was completely alone!”

Will you keep expressing dissatisfaction with the One who set the exam through such words? Or will you focus on striving within the exam and earning your reward?

You are free to complain as much as you wish, dear brother. You may fill your pockets with the refreshments in the hall and refuse to share them. You may complain about their distribution. You may even resent those who hoard them and neglect your exam paper. But do not forget: you have already entered the exam, and you are still inside it. At any moment, the announcement may come: “The exam is over,” and you will be taken out.

Have you filled your paper properly?

Are you ready to leave?



ALLAH EXPANDS AND CONSTRICTS PROVISION FOR WHOM HE WILLS

Dear brother, you must realize that your intelligence, abilities, and personal traits are not the determining factors in your provision (rizq).

In nature, powerful and predatory animals can die of starvation, while a fish—who does not even remember what happened two seconds ago—swims in abundance of blessings.

You may be highly intelligent, talented, tall, and handsome, yet you may find yourself working a shoe-shining job on the street. Meanwhile, someone who does not fit conventional standards of beauty, who is hormonally disadvantaged or short in stature, may become one of the most famous and wealthy Hollywood stars in the world, playing a prince in a globally popular fantasy series (see: Peter Dinklage – Tyrion Lannister).

You may work from morning until night your entire life, struggling even to afford basic bread, while a partially paralyzed person may dine in luxury restaurants and ride the latest model cars.

Are there such people?

Yes, there are…

This shows that Allah expands provision for whom He wills and restricts it for whom He wills. Even if all causes come together,

they cannot prevent the provision destined for you from reaching you. Likewise, even if you gather all means, if it is not your share, you will not attain it.

A person who fails to internalize this truth may believe that blocking others' paths, hoarding wealth, or becoming enslaved to an employer will increase his provision, and may neglect helping those in need.

It is worth remembering that this does not mean provision comes without effort. Taking lawful means (asbāb) is the duty of the servant.

If we wish for the sea to split, we must first strike the ground with our staff.

THE HUMAN SOUL DESIRES TO DRAW NEAR TO ALLAH

By its very nature, the human being is inclined toward what is beautiful, toward what is powerful, and toward whoever gives and provides. When this inherent disposition—meant to be directed toward Allah—is turned instead toward the world, it means that the equipment given to us is being misused.

When there is no faith (īmān) in the heart, the human being inclines toward the world. Just as people try to satisfy the insatiable feelings rooted in their created longing for Paradise through luxury, technology, and worldly splendor, they also attempt to fulfill other innate inclinations in this world that are meant to be directed elsewhere.

The love that should be directed toward Allah is sought in human beings.

The sense of submission and devotion, the tendency to worship power that should be directed toward Allah, is experienced instead toward a boss or authority figure.

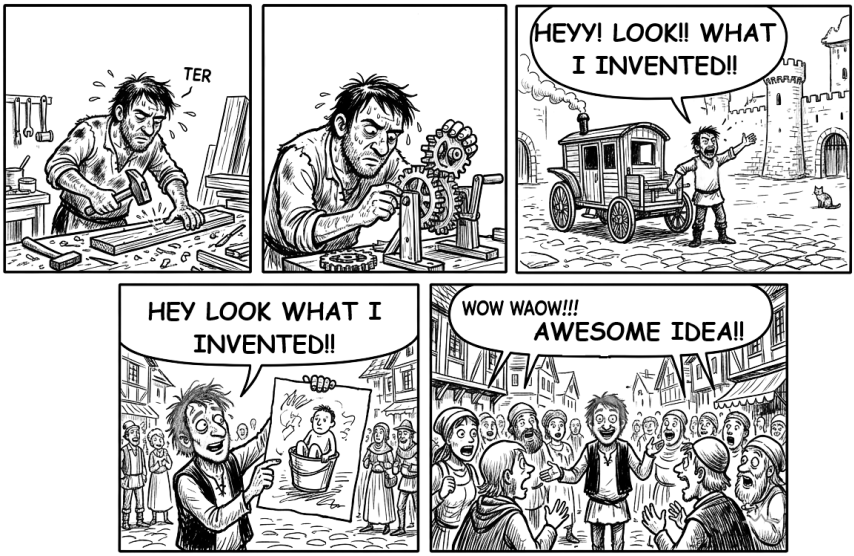
The admiration that should be directed toward the artistry in Allah's creation is instead directed toward painters who merely imitate what Allah has created.

Strange indeed…

For centuries, you praise a painter endlessly simply because he depicted a woman on canvas after looking at her. Yet Allah is the One who created that very woman—out of nothing, in perfect proportion and beauty—serving as the original reference for that painting.

So tell me, dear brother: when was the last time you looked at any of Allah's creations in this way and felt true amazement?

For example, have you ever looked at a camel—truly looked at it—and reflected on how it was created?



O HUMAN BEING WHO CHASES YOUR OWN INTEREST

In life, we often observe that those who are generous toward others are surrounded by people. Human beings are naturally inclined to love those from whom they benefit.

Because someone drops you off on the way home, or bought you dinner last night, or gave you a bonus this month, or complimented you twice, or showed you attention over the weekend, or got you a job through influence, or gives you weekly allowance—how much of the care and respect you show to such people, whom you never hesitate to stay close to, never oppose, bend over backward for, and hold in constant deference… how much of that do you show to the One who brought you from nothing into existence and continuously grants you infinite gifts and blessings?

The very feelings and capacities that Allah has given us so that we may understand Him, we instead use merely to exhaust worldly means and causes.How sorrowful this is.

The issue here is not merely that we should develop a habit of gratitude or establish a transactional relationship of benefit. Rather, the core matter is that we have a Creator who loves us and grants us infinite blessings, yet we have directed the emotions meant for Him toward the world instead. What is required is the correction of this misdirection.

YOU WOULD WANT IT TO BE LIKE THIS TOO

The hardships a person experiences are not always expiation for sins. Sometimes trials are sent to elevate a person's rank in the sight of Allah. This, too, is a form of divine gift.

Would you not want that, in your eternal life, an everlasting gift be granted to you?

Would you not want your Lord to speak about you to the angels?

Would you not want your Lord to say: "My servant gave up this desire for My sake"?

Would you not want the angels to pray for you in your presence?

Would you not want to cross the Sirat Bridge while others are crawling in darkness and distress, with Hell calling out: "O servant of Allah, hurry, for your light is extinguishing my fire"—would you not want to pass like lightning? We both know the answer. You would.Then be patient with the trials that come upon you. But not a bitter, resentful patience—rather a beautiful patience (ṣabr jamīl).If, in your difficult moments, you were shown what you gain by clinging to Allah, you would surely wish to remain in hardship until its very end. Allah knows us better than we know ourselves. The trials He sends are such opportunities that through them your soul is elevated and you reach your highest potential.

Do not forget this. What befalls you is for your own good. Do not turn away from Him. Your Lord loves you.

ALLAH DOES NOT PUNISH IMMEDIATELY, HE GRANTS RESPITE

Sometimes when we are wronged in this world, we immediately fall into rebellion. Especially if we are servants who pray and turn toward Allah, we may even speak improperly toward our Lord. Thoughts such as “Is this justice?!” or “I am openly being wronged, yet Allah does not punish him” may arise. Likewise, when a servant commits a sin, he may continue his actions simply because a lightning bolt does not immediately strike his head.

Dear brother, if every wrongdoer were punished instantly, no one would remain on earth.

Is there anyone who believes they are without fault and says, “I never make mistakes in life”?

We are weak and dependent beings; of course everyone may have faults. What matters is that a person recognizes their mistake, sincerely repents (tawbah), seeks forgiveness from those they have wronged, and then does not persist in that wrongdoing.

Your Lord, who knows you better than you know yourself, grants you opportunities so that you do not suffer punishment in the eternal life.

Would you like to make use of this opportunity, or would you prefer to ignore it and say, “Nothing will happen to us,” dear brother?

I DID NOT!!
CAFE
Son yapmadın

SOVEREIGNTY BELONGS TO ALLAH — YOU BELONG TO ALLAH, I BELONG TO ALLAH

For every created being, there is a divinely designed line of trial. No matter how much you struggle, you cannot alter the decree assigned to you. What truly matters here is how you act within the chain of events decreed for you—at the crossroads, at moments of decision.

What is called free will is not a tool to change destiny; it is a mechanism for making choices at decision points.

One might think: "If everything is already determined, there is no point in striving—let us just lie down." But the fact that the sequence of tests is predetermined is one thing; the servant's effort, struggle, and movement through choices is another. Even if you are destined to become a billionaire, if Allah wills for you to be tested through poverty, He creates the means and still places you in that state. (Consider the example of a property owner who says, "I have 20 apartments, nothing will happen to me," yet loses everything in an earthquake.)

In simple terms: if drowning is written for you, then drowning is certain. But whether you drown while eating an apple or while eating grapes is determined by your choices along the path.

Allah knows what each person will choose; taking precautions or abandoning them are themselves part of that choice.

A human being only has freedom at decision points. We can describe free will as the ability to incline toward one direction. The servant inclines, and Allah creates the outcomes of those choices.

Imagine you complete three university degrees in order to become wealthy. You dedicate years, never leave your desk, while others enjoy life, you study through sleepless nights. Just as you think, "Wealth suits me most; I have earned it after all this effort," you receive rejection from 100 job applications. You end up unemployed. In order to survive, you start working as a waiter. (A real example.) While cleaning toilets after all your doors have been shut in your face, do you rebel saying, "I studied three degrees—where is justice, O Allah?" Or do you recognize the test and say, "There is wisdom in every decree You grant, O Allah," and place your trust in Him (tawakkul)?

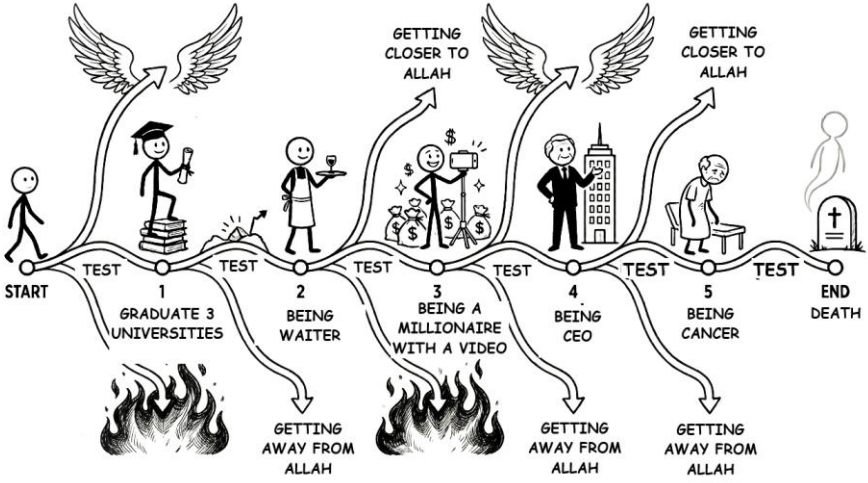
Later, a random video you recorded while casually dancing your belly in a friend group goes viral and suddenly you become a millionaire. (Real example.) You become the owner of a holding company. At this point, do you say, "I am just lucky," or "I did it, I succeeded, it was my talent"? Or do you say, "Allah is the One who constricts and expands provision," and show gratitude for the blessings given?

Throughout your life, despite exercising and dieting, you may find yourself struck by cancer at a young age. Will you say, "O Allah, You gave wealth but took my health—I cannot even enjoy it," and rebel? Or will you say, "The One who takes and gives is You; sovereignty belongs to Allah; He gives and He takes away as He wills"?

In short: you may complete three degrees and remain unemployed, while an uneducated person becomes a millionaire simply by shaking his belly on camera. You may live a disciplined, athletic life and still die of high cholesterol at 30, while someone who smokes two packs a day and drinks twenty glasses of overly sweet tea may live to 98.

We understand from this that we hold no real power over anything—including our own bodies. Even the energy required to carry a water jug, the cohesion of atoms, and all unseen causes are created by Allah. Without Allah's sustaining will, even your cells cannot remain together for a moment.

Sovereignty belongs to Allah.



CRITICAL WARNING!!!

What is explained here must never be understood as “no matter what we do, our destiny is already written so nothing can be changed.”

Rather, the correct understanding is this: Allah knows the choices you will make. For that reason, one may think of it as Allah bringing people’s destinies into intersection with one another.

For example, imagine that on one side you are a Muslim, but you have recently bought a new phone and you spend so much time on it that you neglect your responsibilities toward Allah. On the other side, another servant is being tested through poverty.

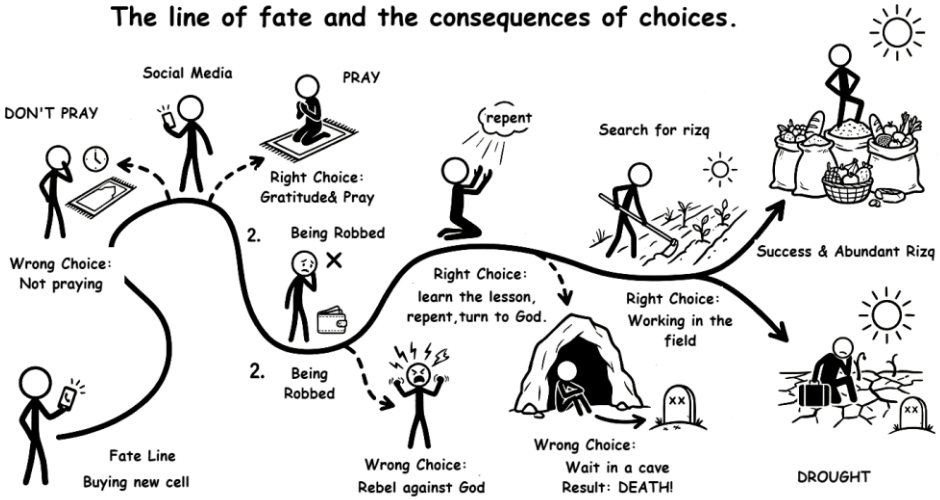
One night, Allah causes your paths to cross. At that moment, both servants enter a test and a moment of choice is formed. The servant tested with poverty, upon seeing your new phone, faces an inner decision: to steal it and turn it into money, or to refrain from stealing and patiently wait for Allah to open a lawful door for him. Suppose he makes the wrong choice—he hits you, steals your phone, and runs away.

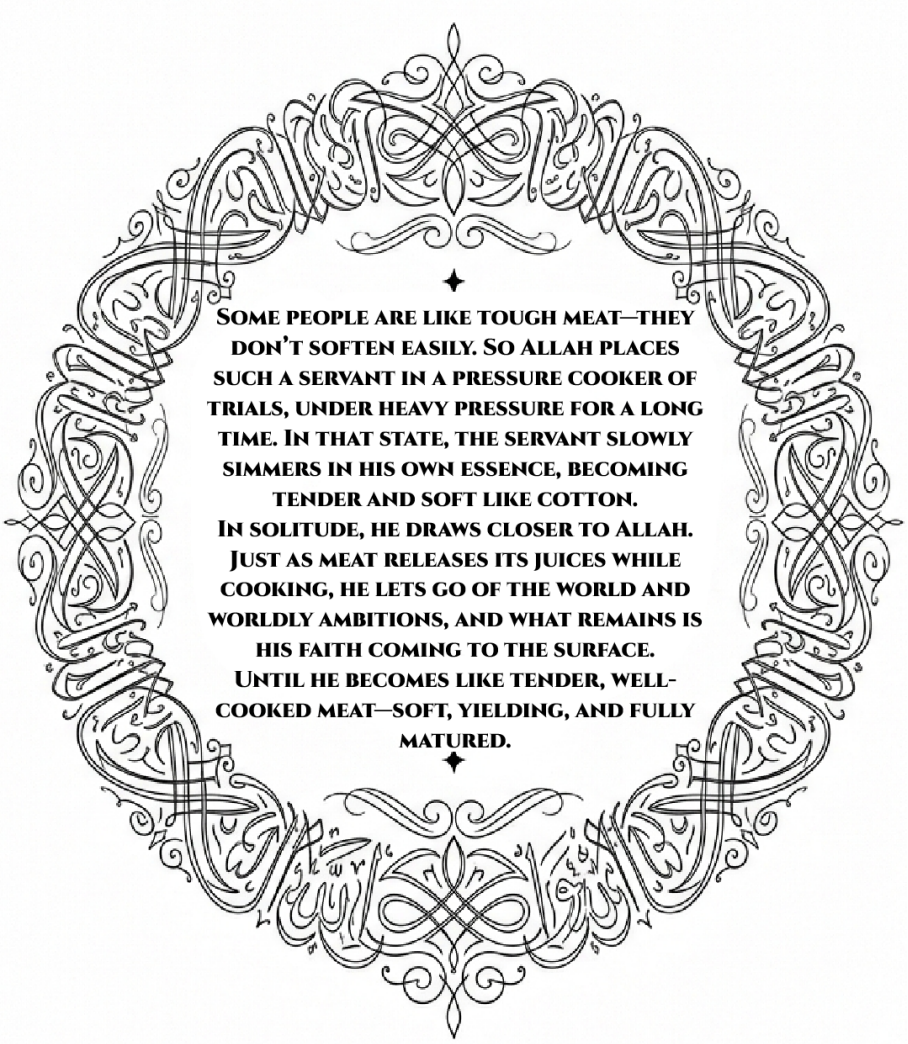
Your test is here as well: you may say, “O Allah, I neglected my prayers after getting the phone, I repent—please forgive me,” and seek forgiveness. Or you may curse, express anger, and fall into rebellion, saying that after all your years of effort Allah took your phone away.

Similarly, if one says, “Our provision is already determined anyway,” and locks himself away in a cave, he may die of starvation. Or he may work, strive, and then leave the result to

Allah. But as mentioned before, striving never guarantees the outcome.

Even though Allah knows our destiny, and even though the tests we will face are already decreed, we—as servants—are still responsible for doing our utmost.




Some people are like tough meat—they don't soften easily. So Allah places such a servant in a pressure cooker of trials, under heavy pressure for a long time. In that state, the servant slowly simmers in his own essence, becoming tender and soft like cotton.
In solitude, he draws closer to Allah. Just as meat releases its juices while cooking, he lets go of the world and worldly ambitions, and what remains is his faith coming to the surface.
Until he becomes like tender, well-cooked meat—soft, yielding, and fully matured.

GOOD AND EVIL ARE LIKE TRAIN RAILS

All the trials a person will experience in life are like train rails. Since Allah knows who will make which choices, He may bring the rails of one person into contact with another's life path.

However, the fact that Allah knows everything does not remove responsibility from the human being. Allah does not force a person to do evil. The servant chooses and acts by his own inclination. Because this world is a place of testing, Allah creates our choices, and in the Hereafter He holds us accountable for them.

The issue of Allah's knowledge of everything is not something to be brushed aside lightly. It means that everything that happens to you is precisely measured down to the millisecond. Mathematically, in a system with so many variables, we can only describe the emergence of events as "impossible" from a human perspective. Consider an accident scene: knowing the exact coordinates of thirty different people at that precise moment, the exact millisecond a person blinks before causing an accident, the moment a memory from the past flashes in his mind causing him to crash into another vehicle, and even how a woman—who is not directly involved—glimpses the accident through her window while walking to the kitchen, develops a panic attack and dies of a heart attack… I do not want to burden you with an endless chain of examples, but this can be extended further.

Like the concept of the butterfly effect: perhaps a thrown plate in a restaurant, during a fight between two brothers arguing over inheritance because their mother died, strikes a child sitting peacefully at another table and blinds him. And that single event

connects to thousands of other outcomes. Allah extends this chain all the way back to a single moment of thought in a person's mind. Can it truly be possible for such a vast chain of events to be known in its entirety? For human beings, this is impossible. But for Allah, it is not even a matter of difficulty.

Even if the entire universe gathered together and tried to describe only Allah's knowledge, it would never be able to exhaust it.

Everything—from good and evil, blessings and calamities, to your spouse's betrayal, a dog bite while walking at night, hot oil splashing on your hand while cooking, or being mugged by a drug addict shouting "Hey brother, got 50 lira?", to a small stone tripping you while running and causing you to fall into traffic, to a tiny blood clot blocking your vessels—everything, even stars passing near the Earth and planets billions of light years away that you have never even heard of, all move with precise divine measure and control.

A star that accelerated thousands of years ago in a corner of space and later became a comet passing near Earth, the news of it being broadcast, and a child seeing it and dreaming of becoming an astronaut and eventually working at NASA—all of it is part of a perfectly measured chain.

The rails may enter your life, and they may also leave it.

Dear brother, can the Lord who moves even planets for you abandon you without care?

Can what happens to you simply be called "coincidence"?

Awaken to this awareness and turn to your Lord.

The subject of destiny is so delicate that it requires constant reminder. You should never form a rigid belief such as: “Whatever is written will happen, so nothing can be avoided.”

Prayer (dua), charity (ṣadaqah), and repentance (tawbah) can avert calamities. Taking precautions is still your responsibility.

To make it clearer: Allah knows that you will give charity, that you will pray, and that you will take precautions—and He already designs the rails according to these choices.

Therefore, if you adopt a fatalistic mindset such as “whatever is written will happen anyway” and abandon precautions, you may bring harm upon yourself. This is like saying, “If my fate is already decided, I might as well jump from the 20th floor; I won’t die anyway,” or “I can stay underwater without breathing; nothing will happen.”

Can Allah keep a baby alive for three days under rubble without food or water if He wills? Yes. Can He part the sea? If He wills, yes.

But our duty is to do what is in our capacity, and then leave the outcome to Allah.

THE MATERIALS OF SHAYTAN

Shaytan approaches the human being from all directions. As the saying goes, “the water sleeps, but the enemy does not”—our true enemy, Shaytan, does not sleep either. Against an enemy who does everything in his power to lead you into harm, we must seek refuge in Allah.

Seeking refuge in Allah gains sincerity only when it is accompanied by taking the necessary means.

What are you doing to protect yourself from Shaytan and his whisperings (waswasa)?

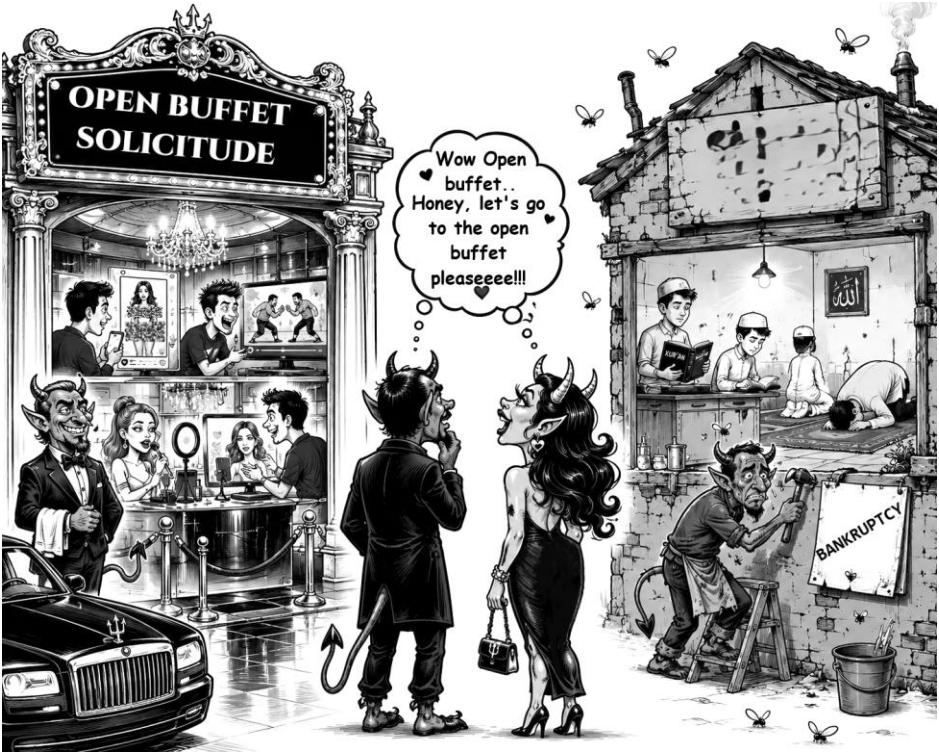
One of the greatest tools we have is to deny Shaytan any material to work with. Shaytan uses your own mind as a field, attempting to mislead you through whisperings and distance you from Allah.

One overlooked mistake is assuming that Shaytan only whispers through sexual desire. Anger is also his material. So is desire, greed, envy, and ego. All of these are tools Shaytan exploits.

Even if we raise strong walls to protect ourselves, leaving the gate open allows the enemy to attack from within. Therefore, one must strive not to leave anything usable for Shaytan.

For example, the content you expose yourself to matters greatly. If you constantly watch fight videos on social media, videos that normalize betrayal, or content that pulls you toward excessive attachment to worldly luxury—if you immerse yourself

in so-called “advice” content that treats the world as if it is everything—then you are essentially laying out a banquet for Shaytan.



People who get out of their cars and attack someone just because the driver in front made a mistake…

Those who, influenced by luxury lifestyle videos they watch, begin to grow distant and cold toward their spouse and family…

Those who mistake infidelity for “freedom”…

Those who defend moral decay under the name of "liberation"…

Those who see turning the human body into a sexual object as "civilization"…

Those who, deceived by economic manipulation, try to buy every trending product that enters the market, even at the cost of putting themselves under hardship…

Those who are made to believe they need something in public, even though they have no real need for it…

And in all of this, those who forget Allah…

How do you think people end up like this, dear brother? Shaytan is dangerous. He transforms a person gradually. As the heart darkens, actions begin to slip further into error. A person who was once too shy to even borrow from someone eventually becomes someone who deceives others. A person who once could not bear to look at his spouse ends up becoming disturbed even by their breathing.

Brother, come back to yourself and try to save your faith. Do not fall into Shaytan's trap. Hold on to Allah. Seek His help and forgiveness. As long as you are alive, nothing is too late.

TRUSTING ALLAH'S PLAN

Life comes pressing in from all sides—work from one direction, spouse from another, friends from another, parents from another, health from one side, the future from another, the past from another…

You must trust in Allah's plan, dear brother. You must trust in our Lord who loves us infinitely, who grants us countless blessings and continues to grant them. In the most hopeless-looking moments, the only One who can pull you out of that well is Allah alone.

It is easy for a book you read to say, "do this, do that," isn't it? The one speaking does not know your struggles; from the outside, it is always easy to say.

Were you thrown into a well by your own brothers?

Were you driven out of a city after being stoned for hours?

Were you cast into fire by a catapult?

Were you made to endure unbearable pain with a saw?

Were you swallowed by a whale?

Did an entire state gather its army and pursue only you?

Were you tested with the command to sacrifice your beloved son with your own hands?

Dear brother, some people have lived through trials even greater than these, and yet they never lost their trust in Allah. And Allah did not leave their trust unanswered.

Sometimes hardships are like a car speeding at 300 km/h toward a wall. Inside that car, you may feel all hope collapse; you may think, "everything is over." But it is precisely at that moment—when you say "it is finished"—that miracles appear. Never forget this. At the point where you have lost hope in all apparent means, Allah may suddenly pull you out, and you realize there was no helper besides Him all along.

Sometimes, when solutions come before we are truly cornered, we attribute them to our own ability, intelligence, strength, or whatever means we relied on:

"I studied hard, that's why I succeeded."
"If my father hadn't helped, I would have gone bankrupt."
"If my neighbor hadn't stepped in, I would have died."
"If I hadn't taken driving lessons, I would have crashed."
"If the doctor hadn't been there, I would have died."
"If the medicine didn't exist, I would have been burned."

Of course, we are responsible for taking means. But we must not forget that these means are only veils. Even while saying these sentences, habit can make us forget the true Giver and Creator of results. For this reason, our Lord sometimes renders all means ineffective. It reaches a point where nothing makes sense anymore—you keep saying, "I did everything, how did it not work?" Then, at that very point where you say, "everything is

over," Allah changes your life in such a way that you realize: "No one but Allah could have done this."

And if you do not turn to Him then, who else will you find as a helper?Therefore, if you believe in Allah, then trust is part of that belief. You may think, "But I am about to crash into the wall!" You do not actually know that.

Perhaps what you think is a wall is only an illusion. Perhaps Allah is testing your heart by tightening your circumstances so that your true faith is revealed. Perhaps the wall is real—but Allah will open a door within it.

A sincere believer trusts Allah in all circumstances. If things turn out better than expected and the hardship passes, then the test has been completed in this world. If he truly is heading toward a "wall," then at that point he is being born into the Hereafter. For a believer who fulfills his duties and has faith in Allah's commands and prohibitions, entering the Hereafter means the end of the test and the beginning of eternal life—and that too is a gift.

For a sincere believer, both outcomes are good. For one who seeks peace in both this world and the next, this perspective is like medicine.

We are human, weak beings. Of course we may fear, grieve, and be exposed to whispers and distress. But what matters is to take refuge in Allah in every situation—to be able to trust Him.

"As our Lord wills, He does; and whatever He does, He does beautifully."

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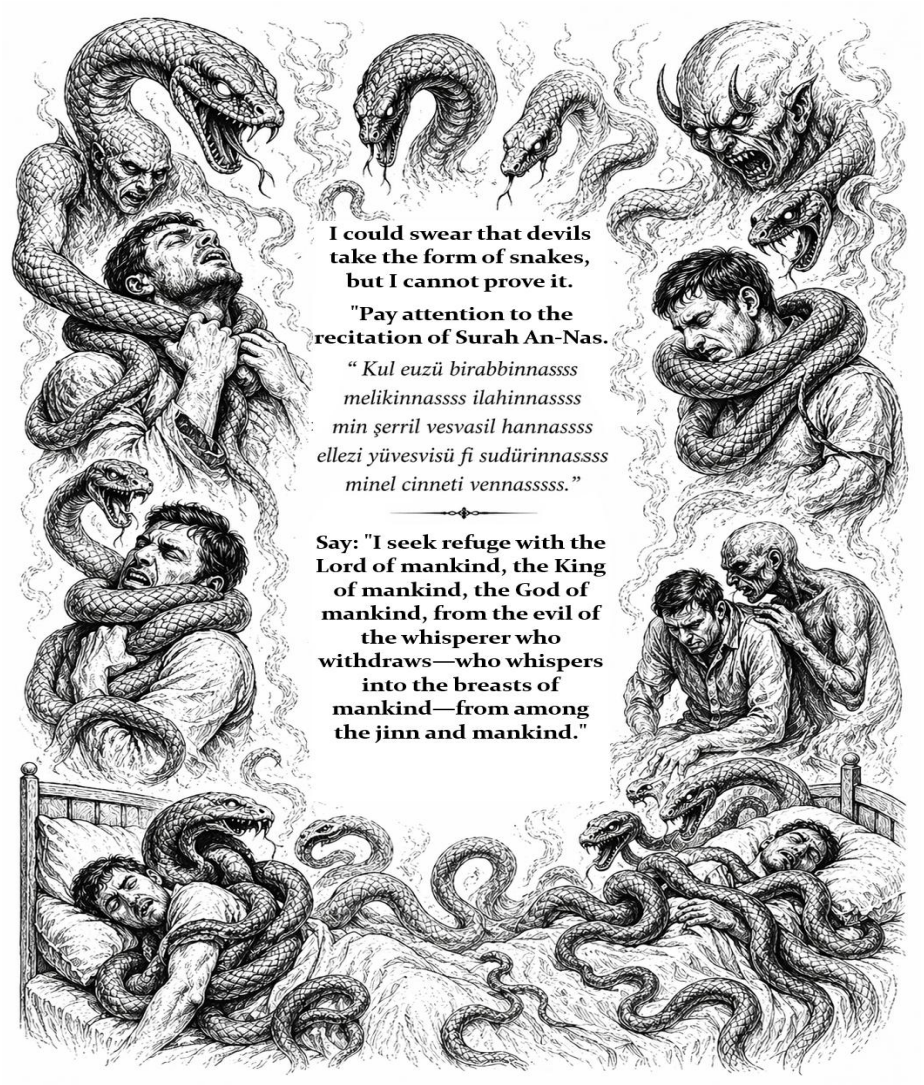

I could swear that devils take the form of snakes, but I cannot prove it.
"Pay attention to the recitation of Surah An-Nas.
" Kul euzü birabbinnassss melikinnassss ilahinnassss min şerril vesvasil hannassss ellezi yüvesvisü fi sudürinnassss minel cinneti vennasssss."
Say: "I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws—who whispers into the breasts of mankind—from among the jinn and mankind."

It is stated in the Qur'an: 'On the Day of Resurrection, that which they were stingy with will be tied around their necks." It likely does not refer to something like a tie or scarf, but to a humiliating, tormenting form of punishment and disgrace.

EVERYONE IS REWARDED FOR THEIR EFFORT

When a person is struggling under hardships, thoughts like "I am suffering so much, why is he not suffering?" may arise.

There are times when trials pile up one after another until a person feels as if he is drowning. At such moments, Shaytan comes and tries to make one slip, especially under pressure. He tries to make you question Allah's justice and plant doubt about it.

"You work so hard, yet he lives in luxury without effort—where is justice?"

"You have health issues and dietary restrictions, while he eats whatever he wants and remains strong—is this justice?"

"No one understands you in this world, while he is surrounded by family and friends enjoying life—where is fairness?"

"Allah has given everything to him and nothing to me—I am struggling endlessly!"

Dear brother, Allah does not oppress anyone. In reality, people harm themselves and their Hereafter through their own wrong responses to trials. You cannot know what others are being tested with. Perhaps those who seem comfortable have chosen the world over their Lord and are being prepared, unknowingly, for eternal loss. Or perhaps Allah is purifying them through trials in a way you do not see.

Your effort, if directed correctly in the test, brings you patience, character, and faith. Meanwhile, someone else's ease may be a more difficult test of gratitude. Reward is not always given in this world, and what appears as reward in this world is not always what a person truly needs.

Never forget: not even the weight of a particle of injustice will occur. If your effort is great, your reward will also be according to it.

Are those who patiently endure hardship equal to those who rebel?

Are those who know that good and evil are created by Allah equal to those who do not?

Are those who wake at night to stand before their Lord equal to those who do not?

Are those who sacrifice worldly things for Allah's pleasure equal to those who do not?

We did not come to this world to sit by a pool and sip cocktails—we came here for a test.

Strive for the pleasure of your Lord, do your best, receive your reward, and enter the Paradise of Allah—God willing.

WE MUST GROW AND MATURE

Let us imagine a scenario.

Let us consider an elder brother and a younger sibling. The younger sibling has been admitted to university in the same city where his elder brother lives. Out of deep love for him, the elder brother opens his home to him, prepares his meals with his own hands, feeds him, and does everything he can to meet his needs and take care of him. The younger brother is initially very pleased with this situation.

After some time, the younger brother begins to integrate into university life and falls into harmful entertainments with his friends. He starts showing disrespect toward his elder brother. He abandons his responsibilities. He begins to treat his brother's generosity as if it were something his brother was obligated to provide, rather than a gift of kindness.

Having seen the younger brother turn away from his efforts, his love, and his protection, the elder brother concludes that he must be made to face the realities of life. He tells him to find a place in the student dormitory, and the younger brother moves out of the house into the dorm.

Later in a conversation, the younger brother blames the elder brother and says:"Because of you, I suffered so much. Because of you, I am dealing with these difficulties. Without your rules, I can enjoy life much more. I do not want to see you again."

In this situation, what should we objectively think about the behavior of the younger brother?

In reality, as servants of Allah, we sometimes behave in a very similar way.

Our Lord has been sustaining us for years, nurturing us, protecting us, and bringing us to this very moment. Yet as servants, we often fail to attribute any of this to Him. We assume that it is our parents who raised and protected us. But we do not reflect on this: Who made those parents instruments of care and service for us?

Because of this heedlessness, sometimes Allah withholds certain blessings from His ungrateful servants. For we behave like a spoiled child, unaware both of the blessings in our hands and of the One who bestows them.And when those blessings are withdrawn and trials and hardships begin to reach us, we start to complain:“You have given me distress, You have made me suffer difficulties,”and we turn away, saying we do not wish to turn toward Him, while becoming more immersed in worldly

distractions. We may even surrender ourselves to unlawful pleasures. To escape our pain, we may resort to alcohol, or turn to gambling in order to satisfy our desires.

(Allah forbid) we may begin to utter thoughts such as:“There is no Allah, there is only pleasure, entertainment, and indulgence.”

(Allah forbid)“There is no Allah, it was my friend who lent me money in my hardship, and that is why I survived this difficulty.”

(Allah forbid)“There is no Allah; without that doctor I would not have recovered—may I be his servant and devotee.”

My dear brother, we must grow and mature. We must not respond with ingratitude to the gifts of Allah. Our Lord, who immerses us in countless blessings, may withhold a few of them as a means of testing or refining us—but we must not react like a spoiled child and fall into rebellion.

HUMANS OFTEN VALUE WHAT THEY CANNOT REACH

Strangely enough, a human being begins to develop desire and attachment toward what is out of reach. We see many examples of this in social environments: people often become obsessively attached to those who keep them chasing, and those who remain "unattainable" are elevated in worth and status in the human mind.

At the same time, what about the psychological illness of devaluing what comes freely and easily?

It is deeply painful that, because Allah opens the gates of His mercy without limit upon His servants, some end up devaluing even His love. Yet this must never be understood as "Allah is only loved for what He gives." Rather, Allah is, in His very essence (dhāt), the One most deserving of love.

Imagine your neighbor brings you coffee every morning before work. You would say, "What a kind and generous person." Gradually, a sense of attachment forms. Now imagine the same person gives you the value of a car every morning—you would love him even more, wouldn't you? If he gave you the value of an airplane each day with a smile, it would not be surprising if you became deeply attached to him, perhaps even overlooking his faults. This is similar to the kind of infatuations people experience today.

Yet Allah begins sustaining you while you are still a tiny clot in your mother's womb. You are born, and everything is already prepared: your mother is there, your food is there, oxygen

is there, your cells, circulation, and nervous system are all prepared. Everything necessary for your survival is continuously provided.

If a drowning man were given just one more minute of breath, would he not give away all the wealth of the world for it?

Yet Allah gives you that wealth of existence every second without asking anything in return—and still, you do not love Allah?

Worse still, (God forbid) some even deny Allah altogether.

"It is like saying: 'I was born, but I do not believe in my mother.'"

"My mother cares for me deeply, but I do not believe in compassion."

"I am breathing, but I do not believe in oxygen."

"I am merely a piece of flesh no different from meat in a butcher's counter—but I speak and think. There is something (the soul) within me that, when absent, I cease to exist. Whatever that thing is, without it I am nothing more than meat on a shelf. Yet I do not believe in the soul."

Or: "I believe in the soul, but I do not believe in the One who gives it and takes it away."

Can such a position make any sense?

A computer runs when electricity is supplied to it. It performs calculations, it is valuable. Used properly, it can take you

to the moon; used wrongly, it can lead you to prison. But when electricity is removed, it becomes nothing more than a metal shell.

Now imagine the computer saying: “I do not believe in electricity.”

Or: “I do not believe in the One who gives me electricity and takes it away whenever He wills.”

Would that make any rational sense?

Ultimately, consciousness is often reduced to brain activity and electrical processes. However, even if organic artificial systems can perform computations, we must not forget that a calculator can also compute—yet it possesses no awareness. Human consciousness, however, includes a sense of “selfhood.” (Since this book is intended for readers of all ages, we will leave this point here.)

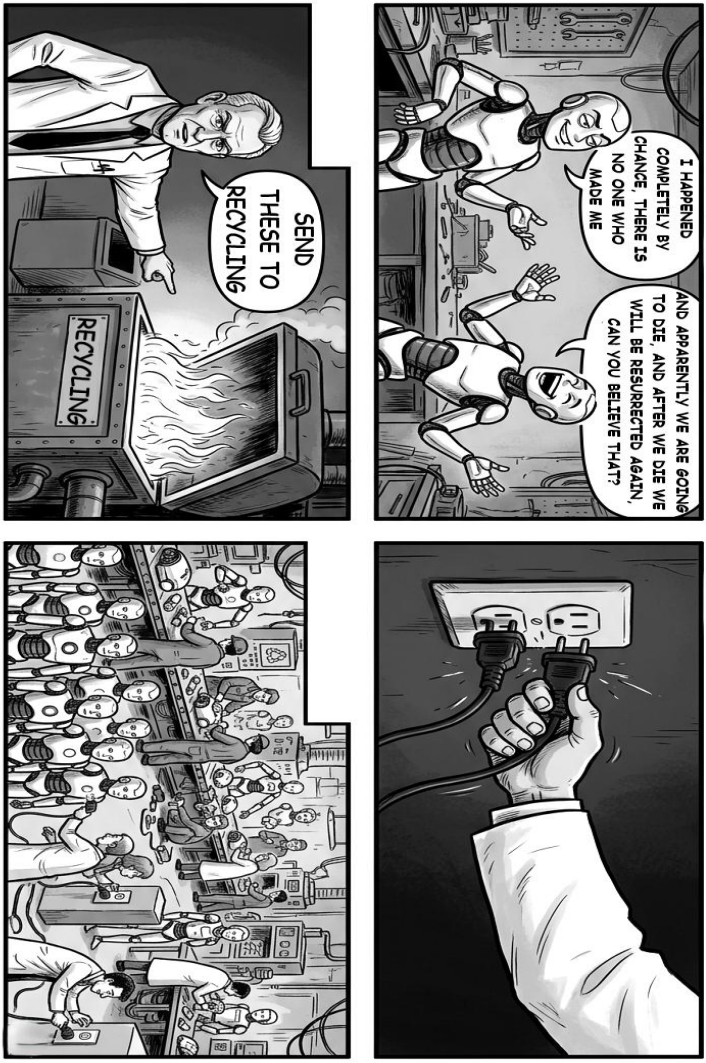
If human consciousness, will, and the sense of “I” cannot be fully explained by purely material processes, then this points toward a non-material source. And such a source cannot be unconscious, because consciousness cannot arise from what is unconscious. Therefore, the life and awareness within man must ultimately trace back to a conscious and willful Giver.

For this reason, after witnessing that we are reduced to mere lifeless flesh when the soul is withdrawn:

It cannot be correct to say:
“There is no soul, therefore there is no One who gives or takes the soul.”

Nor can it be correct to say:

“There is a soul, but there is no One who gives or takes it away.”


AND APPARENTLY WE ARE GOING TO DIE, AND AFTER WE DIE WE WILL BE RESURRECTED AGAIN. CAN YOU BELIEVE THAT?
I HAPPENED COMPLETELY BY CHANCE. THERE IS NO ONE WHO MADE ME
SEND THESE TO RECYCLING
RECYCLING

LIFE IS LIKE A ROLLER COASTER

As long as we are breathing, we will inevitably experience ups and downs. And after long periods of hardship, what we finally attain is not always what we had imagined.

If this worldly life is nothing but a test, then even the blessings that follow hardship can themselves become a new test. At no point in our lives can we ever reach a state where we can confidently say, "I have now escaped the test." We should not say such a thing. The only true refuge for us is Allah. To seek shelter in Him.

We cannot say:
"I suffered for years in deprivation, people humiliated me, I remained patient and sought refuge in Allah, I cried every night, and finally Allah granted me wealth, a spouse I love, and restored my health—now I have passed the test."

We should not say this. Because we do not know who has truly succeeded and who has not. The new state you are placed into may itself be another form of trial.

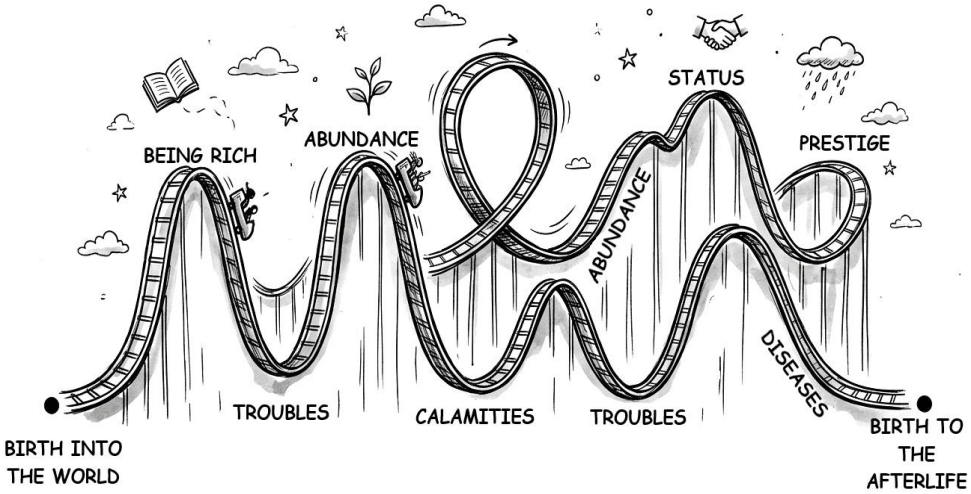
What is required of us is to maintain praise (hamd) to Allah in all circumstances. To remain conscious that both ease and hardship come from Allah, and to never forget that we are always within a test.

Life is like a roller coaster in an amusement park. At times it lifts you beyond the clouds, and at times it plunges you so

violently that you feel as though you are about to die. Sometimes it turns your entire world upside down. If a person understands that this roller coaster moves within a system and order, that there is a controller of this ride, and if he trusts the One who controls it, then he can remain at ease in every situation. He knows and says:
"No matter what I encounter, the Lord who governs all of this is with me. I am always under His sight. He sees me, hears me, knows my inner thoughts and what is truly best for me. If He knows, then everything else is insignificant. Whatever happens to me must contain a wisdom I do not yet see."

With this awareness, he surrenders himself to the Merciful and Compassionate hands of his Creator. He does not rebel, does not resist, and does not turn away. He may cry, he may grieve—but he never doubts his Lord. Instead, he seeks refuge in Him.

This roller coaster began somewhere, and this journey—rising and falling—will eventually return to where it started: to its Creator. Do not forget this, dear brother.



YOU ARE BEING OBSERVED AT EVERY MOMENT

People who are inclined toward wrongdoing usually prefer to commit their acts in places where no one can see them. A person who has decided to steal would rarely choose to enter a location monitored by cameras.

Even in our daily life, we constantly witness how people change their behavior the moment they realize they are being recorded. The instant a phone is raised to capture them, their attitude shifts.

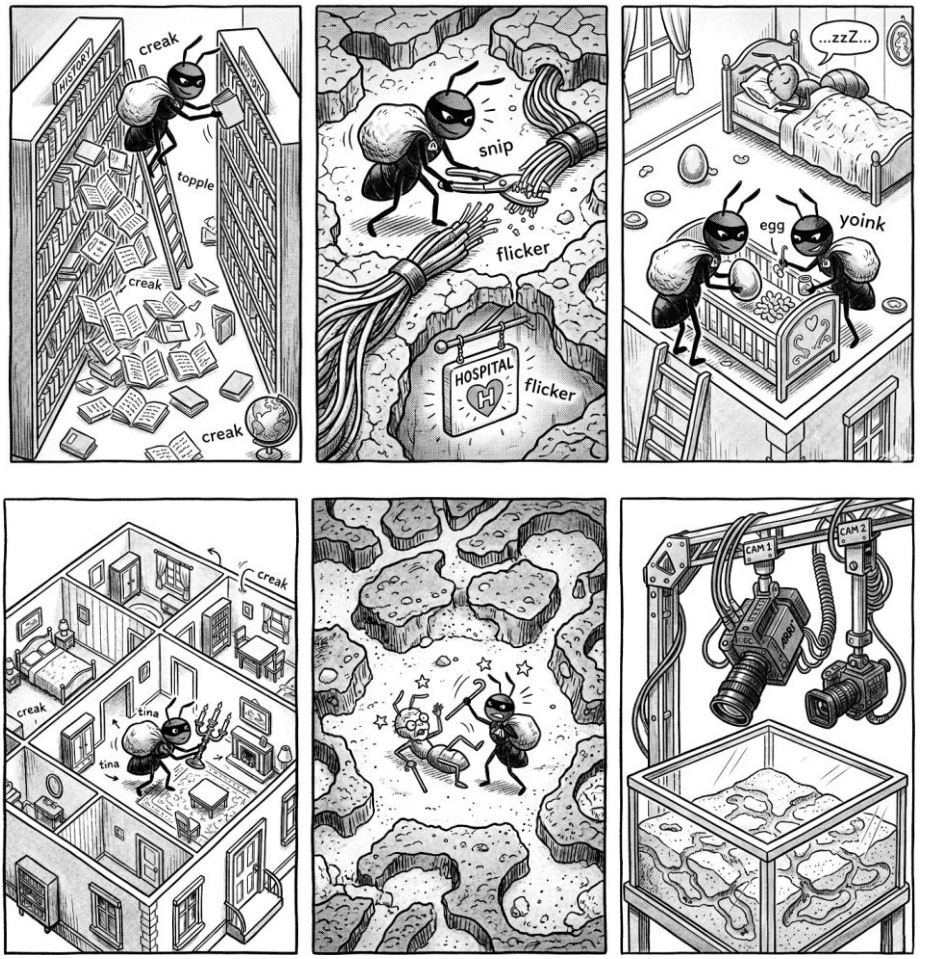
Even my own dog, when it sees a piece of bread on the ground, first looks at me subtly. If it notices I am watching, it walks past it, sniffs it, and leaves it alone. But if I am not paying attention, it quickly snatches it in a moment of distraction.

This shows clearly: observation affects behavior.

Dear brother, you too are under observation. You have a Lord who sees every single movement you make. At every moment you are under His sight. Whenever you approach what is forbidden, your Lord sees it. You are in the presence of the angels as well; they witness your actions, and everything you do is being recorded moment by moment—every action, every thought, every feeling.

If a servant can truly develop the awareness of being constantly observed, and turns to Allah the moment he feels drawn toward wrongdoing, then by Allah's will this awareness will protect him from falling into sin.

For a heart that knows it is always in the presence of its Lord, sin is not merely a mistake—it becomes something far greater in meaning: a profound breach of respect, a deep act of ingratitude, and a betrayal of trust.



RESURRECTION AFTER DEATH

Another issue that troubles those with weak conviction is the question of how resurrection after death can possibly occur.

To put it simply, without overcomplicating the matter: which is more difficult—creating something entirely from nothing, or creating it a second or third time? Even in our own experience, we may spend years designing and assembling a machine, but once it is built, we can reproduce it smoothly in mass production. This alone indicates that resurrection is not something impossible. The One who created from absolute nothingness can certainly recreate again with even greater ease.

Consider the caterpillar. Before becoming a butterfly, it encloses itself in a cocoon. Inside, it begins to secrete substances and almost completely dissolves itself. The remaining cells then reorganize and construct the form of a butterfly. This is already astonishing in itself, but there is something even more remarkable: the butterfly retains certain conditioned responses it learned while it was a caterpillar. This, on its own, resembles a form of transformation from one state of "death" into a higher form of life while still in this world.

Therefore, it becomes logically inconsistent to claim that a being cannot be brought back after death.

We, as human beings, will also be resurrected after death in a different form. We will awaken in the Hereafter remembering what we did in this world, the covenant we made with Allah before coming into existence, and everything else related to our journey.

THE HUMAN AS A MAGNETIC BLACK HOLE

The more a person reflects on his own weakness and limitless neediness, the more he becomes like a magnetic black hole—constantly drawing in what he requires from the outside world.

And this very state of human neediness creates a form of spiritual attraction that pulls him toward the opposite reality: toward Allah, the One who possesses infinite wealth, generosity, mercy, and compassion.

For this reason, every illness, hardship, distress, and burden that renders a human being weak and dependent ultimately serves to draw him closer to Allah.

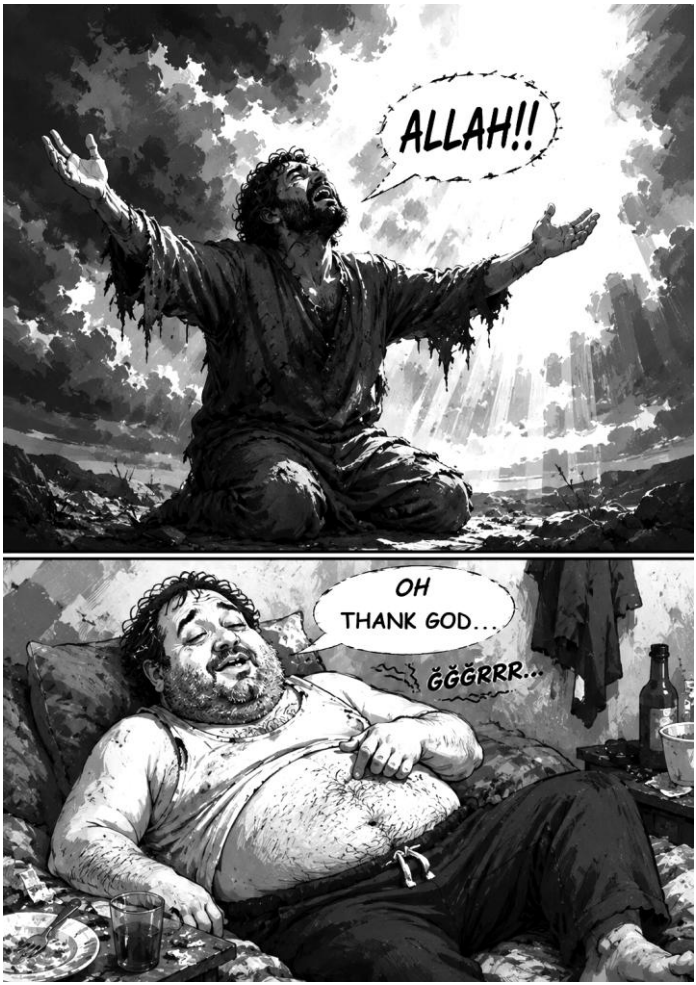
How little we truly thank our Lord. He knows us better than we know ourselves. Even when we may harbor ill thoughts about Him, He continues to love us in spite of us. In our darkest states—when we are submerged in sin—He still sometimes extends mercy upon us, sending trials and difficulties so that we may turn back to Him.

If one reflects upon it with patience, hardship itself becomes not a loss, but a tremendous gift, a profound mercy, and a hidden favor.

There is a great difference between a person who, while in distress, cries from the depths of his heart “O Allah!”, and the same

word spoken casually while reclining on a couch, indulging in distractions and comfort.

Yet we often treat every difficulty that befalls us with complaint, frustration, and sometimes even rebellion. We are deeply ungrateful in the face of trials. We praise Allah far too little… far too little.



THE HEART'S BLEEDING CRY

Almost every book that explains aviation rules carries a statement along the lines of: aviation rules are written in blood. Because in aviation, mistakes are often only understood and corrected after they have led to mass loss of life.In a similar way, for a person to truly perceive and internalize the realities of faith, it is almost as if the ego must be subdued and the heart made to "bleed"—to cry deeply, to be broken inwardly.

I have not come across an example of someone who, through laughter and ease alone, has fully absorbed the truths of faith and reached nearness to Allah without any inner struggle. Of course, this does not mean that smiling, humor, or lightheartedness are wrong. Rather, it means that for the heart to be purified and its inner essence to emerge, it must at times feel constricted, wounded, and brought to tears.

Even the Prophet Muhammad ﷺ, whom Allah sent as a mercy to all worlds, was still subjected to trials, hardship, and suffering. This itself indicates that the life of testing is a steep ascent. Not everything we desire will be granted; we will experience sorrow, we will cry, and through this we will engrave in our hearts the realization that true deliverance comes only from Allah.Especially if one seeks higher spiritual stations, it must be understood that this path carries difficulty and pain.

We may lose what we once said, "I cannot live without this," and eventually arrive at the point where the heart declares: "Everything can be without, except Allah."

ALLAH DOES NOT ABANDON IMMEDIATELY

At times, when you are walking on the road, you cannot even tolerate someone simply looking at you. If someone slightly wrongs you, you cannot endure it. If someone cuts into your lane while driving, you react with anger. If someone speaks falsely about you behind your back, you remove them from your life with a sudden break.

Yet while you cannot tolerate the smallest mistake from a human being, consider how Allah shows patience toward the billions of people who disobey Him, deny Him, and act with ingratitude and wrongdoing. And imagine—if Allah were to withdraw His blessings instantly, who among us would have the power to bring down rain?

Allah loves His servant so much that despite all wrongdoing, He keeps the door of repentance wide open, so that the servant may cleanse himself. He does not punish immediately, nor does He abandon immediately, unlike how we often do. How immense His mercy and compassion are.The blessings we receive, like rain itself, are so vast that even if we spent our entire lives trying, we could never fully repay their worth. And yet we show such ingratitude… so much ingratitude.

You bow down before someone who smiles falsely at you for their own benefit, while ignoring the One who truly loves you. Is that not strange?

You cry for days, travel long distances, sacrifice hours, days, even years for people you may never see again—yet you turn away from the One who truly loves you.

You repeat the name of your beloved hundreds of times a day, yet you find it difficult to even say “Allah” sincerely—how does that make sense?This reveals how unaware we are of the seriousness of our situation. We have become so trapped within our own minds that we can no longer see beyond the walls of our own misconceptions.

We have normalized sin. We have normalized neglecting our duties toward our Lord. Yet we must not forget: “Indeed, Allah does not guide a wrongdoing people.”We may not realize it, but every day—in workplaces, homes, schools, markets, roads—we are violating each other’s rights in various ways.

Oppression is not only physical harm. Any action that disregards the rights and dignity of others is a form of injustice. And sometimes oppression is even directed inward: the thoughts of desire, hatred, and anger that we allow to corrupt our own hearts are also a form of self-oppression.

This is not a matter to be taken lightly, dear brother. Life is extremely short, and no one is guaranteed to see tomorrow morning. While the opportunity still exists, we must turn to Allah and make sincere repentance, determined not to repeat our mistakes.

And especially you, dear reader—who is now reading these words—your responsibility toward the truths you have come to know is now far greater. Do not forget this.

ALLAH GUIDES WHOEVER TURNS TO HIM TO THE RIGHT PATH

As we briefly mentioned earlier, worldly life—at its core—is composed of Allah's will at 99% and human free will at 1%. Here, what is meant by "free will" is the person's inclination, their turning or leaning toward something.

Allah states that He guides those who turn toward Him to the straight path.

Let us imagine a needle. It stands at the origin on the X-axis, slightly tilted one degree toward the positive direction. A human being is born with an innate inclination toward faith. Every child is born pure, without sin, and naturally inclined toward belief. We may describe this as that needle being slightly tilted to the right from the very beginning.

Now let us expand the metaphor: instead of a needle, imagine a tree.

That sapling, initially tilted slightly to the right, does not shift much in its early years. But after 13–15 years, it becomes a large tree. When a mature tree leans in a direction, its weight itself begins to reinforce that direction. Its branches follow that tilt, and it continues to bend accordingly.

In the same way, a human being begins life like a sapling, slightly inclined toward faith, and continues growing. Worldly desires, sins, Satan, and the ego attempt to pull that tree toward the left. Meanwhile, Allah gives the servant opportunities—through

illness, trials, and hardship—to return and lean back toward the right.

If the servant shifts his inclination toward the opposite direction and leans too far to the left, that leftward weight begins to increase. And as it increases, the bending becomes stronger. Doors to greater sins begin to open, and wrongdoing multiplies.

Guidance is ultimately from Allah; He may, if He wills, turn a person back at any point. That is known only to Him. But within this analogy, once a person continues deepening his inclination, returning to faith becomes increasingly difficult, and the heart begins to darken.

A person who once only occasionally consumed another's rights begins to lie. Then he enters into sins of the eyes, then backbiting, then abandons prayer. Then doubt about Allah begins. Then denial follows. Then he no longer distinguishes between lawful and unlawful and turns to alcohol. Eventually, the sense of conscience weakens. Then major sins begin. Then, step by step, it can descend even further—toward destruction of life and self.

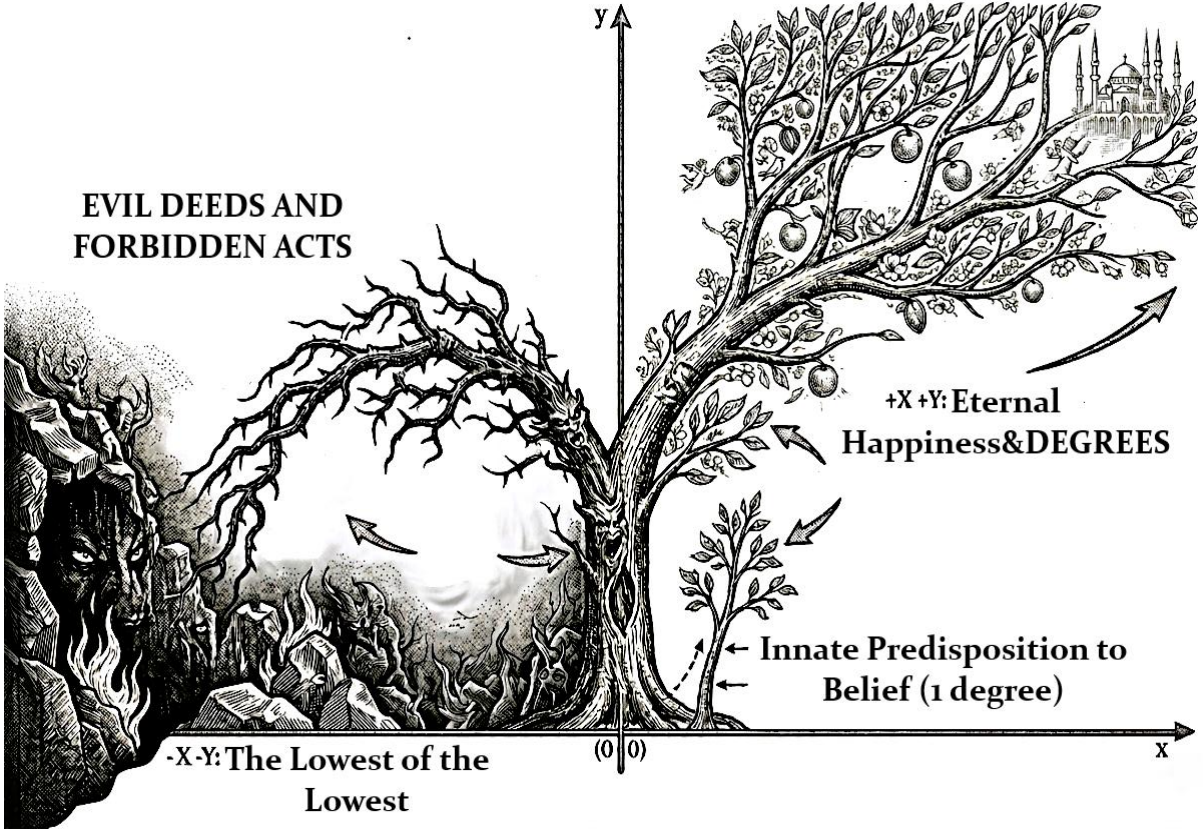
It is as if the tree keeps falling deeper into negative dimensions, endlessly descending.

But if the servant manages to direct his inclination toward the right—if he uses sickness and hardship as opportunities to draw closer to Allah—then the tree begins to lean in that direction instead. As it is nourished by faith, it becomes stronger, begins to rise, bears fruit, and spreads a beautiful fragrance.

Allah, according to the servant's inclination—and sometimes even beyond it—continues to support him. As the tree grows, it continues to ascend in goodness. Obligatory acts are followed by voluntary ones; if he is steadfast, even remembrance is not neglected; sincerity leads him to Qur'an recitation; then to voluntary fasting; then to charity; then to congregational prayer; then to avoidance of sin. As he avoids sin, he begins to taste the sweetness of worship. As he tastes that sweetness, contemplation deepens, remembrance becomes constant, and he begins to rise for night prayer. Good deeds grow like an avalanche.

And, by Allah's grace, as his spiritual rank increases, he continues to ascend.

That tree, rising upward, continues infinitely in the positive direction.


y
EVIL DEEDS AND
FORBIDDEN ACTS
+X +Y: Eternal
Happiness&DEGREES
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CLOSER TO THE SAHABA

Sometimes a person feels a heaviness in the heart: no matter what we do, we will never become like the Companions.

While I was reflecting on this thought, I came across a verse:“Or do you think that you will enter Paradise without Allah distinguishing those who strive in His cause and those who are patient?” (Āl-i Imrān 142)

In this verse, striving (jihād) and patience (ṣabr) are connected with the conjunction “and.” In logical terms, when two elements are joined by “and,” it indicates that the two are inseparable conditions working together.

Let us illustrate with an example: when a doctor gives instructions to a patient, he may say, “Do not eat anything 12 hours before the surgery, and take this medication every two hours.” Both instructions carry equal importance. If you follow only one, the surgery is still at risk. Both are essential.

But a doctor would not say, “Take this medicine every two hours, and be kind to the elderly,” or “Do not lift heavy objects after surgery, and do not feel sad about not being able to lift them.” Because although both statements are advice, they are not of equal weight in the same category.

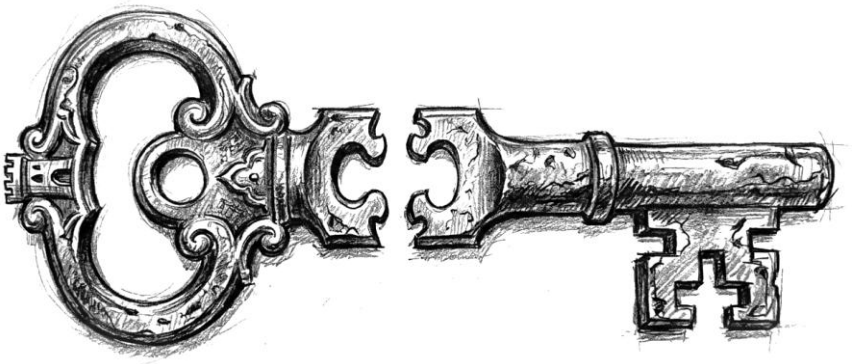
In the same way, striving in the path of Allah and patience are mentioned together with “and,” suggesting that they carry a similar spiritual weight and are deeply interconnected.

We may conclude that although we cannot fully reach the rank of the Companions—since we did not directly experience the light of the Prophet Muhammad ﷺ—we can still draw closer to their spiritual station by enduring hardships and trials for the sake of Allah, with the same seriousness and devotion as striving itself.

The Prophet ﷺ referred to the believers of later times as his "brothers," and narrations mention that due to the difficulty of their era, they may be given rewards comparable to many Companions.

Thus, although we did not directly witness the Prophet ﷺ, the path toward reaching something akin to the spiritual "frequency" of the Companions remains open, by Allah's permission.

Patience and striving are not two separate keys to Paradise; they are two interlocking teeth of the same key. External struggle is outward striving, while patience is inward striving. Patience is not merely an emotional state of "not reacting." Rather, it is an active form of resistance.



THE MORE YOU ARE HELPLESS, THE MORE YOU REFLECT ALLAH

The ego (nafs) refuses to accept limits. It does not want to submit to anything—neither hardship, nor authority, nor illness… nothing.

If you step back and reflect carefully, even from a believer's perspective, the ego can manifest itself even in relation to the angels. Those beings are sinless, far superior to us in strength and status, and they may even be praying for us—but due to pride within the ego, a person may still struggle to accept their existence or spiritual authority. And when the Angel of Death comes, is there anyone in the world who, if given the chance, would not resist? There are. The ego is such a thing that it can even challenge its own Lord—examples of this, sadly, can be seen in our age.

If we find ourselves complaining about what happens to us, we must turn inward and examine our heart, our ego, and our level of submission.Whose decree are you dissatisfied with—have you reflected on that?

A disciplined, surrendered ego does not rebel against Allah. It becomes completely submissive to Him—so much so that despite its own helplessness, it still desires to be even more helpless before its Lord. Like a living being that opens itself in full surrender: whether given sustenance or not, it remains submitted; whether struck by hardship or enveloped in mercy, it remains submitted; whether granted blessings or deprived of them, it remains submitted; even in pain, it remains submitted.

When a person truly accepts and internalizes his helplessness, his entire behavior inevitably changes. His habits, reactions, and responses shift—and as they change, the events he experiences also begin to change. Because as you change, your reactions to events change, and this alters the direction of your life. The response of someone who yells back at an insult is not the same as someone who responds calmly—and society's respect for each is not the same either.

Although some try to promote the idea that immoral behavior is beneficial in social life, the truth remains: the one who is righteous, the one who is truly upright, the one who remains firmly on the straight path as commanded, is always the one who ultimately wins—do not forget this. If not in this world, then in the next, the winner will certainly be revealed. Whoever stands with Allah is the one who prevails.

If Allah commands you to be "upright," then be upright. He does not simply say "be right"—He says "be completely upright."

To be right is honesty. To be upright is to remain firm in that honesty even if storms arise and the world collapses. It is direction. It is a fixed path. It is purpose.When you remain upright, even if the outcomes and causes appear unfavorable, if you are on Allah's side, you are the one who wins.

Accept your weakness, your helplessness, your imperfection. Take refuge in Allah. And by His will, He may manifest His signs and blessings upon you and make you a reflection of His mercy.

BEING WITH ALLAH AT EVERY MOMENT

Among believing people, there are sometimes those who assume that fulfilling only the obligatory acts is enough to discharge all responsibility. In reality, faith cannot be reduced to the bare minimum of obligations alone. Judgment belongs to Allah alone. He grants Paradise to whom He wills and to whom He deems worthy. Yet obligations, sunnah practices, voluntary deeds, sincerity, piety, and good conduct are all inseparable parts of a single whole.

One cannot say: “I will perform the prayer, but in a way contrary to the Sunnah.”

One cannot say: “I will perform ablution in a way contrary to the Sunnah.”

One cannot say: “I fulfill my obligations, but I speak harshly to my spouse, my children, and my neighbors, and I cannot resist gossip.”

Nor can one think: “I pray, so that is enough—what more is needed?”

Similarly, one cannot say: “I perform my obligations, sunnah, and voluntary acts, but I flatter my boss excessively so he will not fire me—or even promote me—because otherwise I will starve.”

Or: “I perform my worship, but I love my partner so much that I cannot live without them. They are everything to me. If they leave me, I will be destroyed.”

Such thinking indicates that Allah has been forgotten at the center of the heart. There is no space in a single heart for two ultimate objects of love. The heart belongs to Allah. Love for what Allah grants cannot be placed above love for Allah Himself.

If you say, "I pray, yet I still forget Allah during prayer," then you should examine what occupies your thoughts while you pray.

When you begin eating, do you say, "This looks amazing, I was starving," and simply dive in? Or do you say, "O Allah, all praise belongs to You for this provision"?

When you look at someone in your life, do you think, "How fortunate I am, I will do anything for them," or do you think, "O Allah, I thank You for providing me with this person as part of my provision"?

When you earn wealth, do you say, "I worked hard and succeeded," or do you say, "O Allah, You are the One who gives and takes, grant me gratitude for what You have provided"?

Do you carry the awareness of your Lord being with you when you leave home, enter home, walk in the street, in the market, while eating, drinking, sleeping, and waking?

You should.

Think of the person you are deeply attached to—the one you constantly think about morning and night. When love truly takes root in a heart, it becomes effortless to carry the presence of the beloved in every moment. Of course, this does not happen instantly—but that is the direction the heart must take.

Don't throw FLASH GRANADE
CS:GO
Pray Time..
BOOM!
CS:GO!
BOOM!
CS:GO!
BOOM!
CS:GO!
As soon as Friday prayers are over
I need to escape !!
Running away by trampling people

THE POLYTHEIST ALSO BELIEVES IN ALLAH

A polytheist (mushrik) also believes in Allah. However, because he attaches ultimate devotion or dependence to other things alongside Allah, he falls into shirk and thus becomes a mushrik.

When people hear the word shirk, they usually think only of idols and statues. So one may say, “We do not have idols anyway. We only believe in Allah.” But shirk is not limited to stone idols. It can also occur through excessive attachment to desires, wealth, lust, power, status, cars, food, or worldly admiration. By “belief” here, we mean elevating something to a level of ultimate attachment, devotion, or reliance that belongs only to Allah.

Even if you pray five times a day, if you love wealth excessively, hoard it, refuse to share with those in need, and fear your employer with thoughts such as, “What if I lose my job?”, then this resembles a form of shirk. It means you have forgotten Ar-Razzāq—The Provider—and have begun to see your sustenance as coming from your employer rather than from Allah.

When you sit at the table believing only that your father placed the food there, without remembering Allah or saying Bismillah, you may unknowingly be opening a door toward this kind of heedlessness.

Desires themselves can become idols. Addiction to lust, obsession with cars, craving constant admiration, or attachment to food can all become forms of worship of the self and its cravings. And when something other than Allah becomes the center of

devotion and dependence, a person risks falling into a state resembling shirk.

Especially in this age, where access to nearly everything is instant and desires are constantly stimulated, you must pay close attention to yourself, your habits, and the things you feel unable to live without, dear brother.

ALLAH IS THE PROVIDER OF SUSTENANCE, MUSLIMS, DO NOT FORGET THIS!
PLEASE DO NOT FIRE ME, PLEASE! I WILL STARVE, WHAT WILL I DO?!
CEO

THE LENGTH AND DEPTH OF DUA

To make dua, to raise one's hands and ask, is itself a declaration of human helplessness. It means: "I do not possess this, but You can give it. So grant it to me."

When a person makes dua, he not only admits his own weakness and deficiency, but also acknowledges the power, majesty, richness, and generosity of his Creator.

If we honestly examine our own supplications, we can actually understand the state of our relationship with Allah and how deeply we perceive ourselves as servants before Him.

A person who feels no need does not ask. One who sees himself as self-sufficient does not ask. One who believes himself powerful does not ask. Therefore, the more intensely and sincerely a person asks from Allah, the more he reveals both his own helplessness and his recognition of Allah's infinite power and generosity.

So what are your supplications like?

Do you merely say:
"O Allah, give me wealth, a house, a car, the person I love"?

Or do you say:
"O Allah, Your power and dominion are limitless. Grant me the eternal life and Hereafter that I truly need"?

When you raise your hands and begin speaking to your Lord, do you rush into requests like reading off a shopping list? Or do you begin with praise and glorification, saying Alhamdulillah, SubhanAllah, Allahu Akbar? In other words, do you attempt to enter without first knocking at the door through gratitude and exaltation?

As soon as the prayer ends, do you immediately stand up and return to worldly distractions, or do you remain and open your heart before your Lord?

How much do you confide in your friends and loved ones? And how much do you confide in Allah?

The issue is not asking for worldly things. The issue is not knowing how to ask.

There is a difference between saying, "O Allah, give me a house," and saying, "O Allah, grant me a home in which I may remember You and find tranquility."

When Prophet Ayyūb (Job), was suffering immense pain and illness, he did not say, "O Allah, heal me, I am suffering greatly." Rather, he said:

"Indeed, harm has touched me."

He presented to Allah the state that was hindering his worship and remembrance. This distinction is important.

Dua is not merely asking.

Dua is the servant turning toward his Lord while knowing his place before Him.

The issue is not asking for many things. It is asking correctly.

One may ask for this world, and one may ask for the Hereafter. But whichever occupies the center of the heart will inevitably shape the nature of the du‘ā.

In truth, the matter has never really been about us. Nor merely about our desires.

The real matter is how we stand before Allah.

The real matter is faith.

The real matter is Allah.

SHOWING RESPECT TO THE ADHĀN

The adhān is not merely a melody, a sound, or a call. It is a symbol of the greatness of Allah. It is as though it were the uninterrupted voice of the world itself, constantly glorifying and remembering Allah.

When the adhān is recited, remaining silent means making space for that sacred call, stepping back respectfully before it. The silence of the tongue is also, in a sense, the silencing of the ego. It is giving attention and reverence to the call of Allah.

Repeating the adhān quietly while listening to it reflects that the person is tuning himself to the same spiritual frequency, aligning himself with that remembrance.

When the adhān is heard, pausing worldly activity and turning toward it means responding to the invitation and accepting the divine call.

If a person hears the adhān yet nothing within him shifts, and he continues speaking and behaving as though nothing happened, remaining occupied without concern, this may indicate that the heart is becoming desensitized to the divine invitation.

As human beings, we are weak and imperfect; shortcomings are inevitable. But when the sound of the adhān reaches us, something within our perception, soul, and heart should move. Our love and attachment to Allah should awaken within us and turn us toward Him.If we can do nothing else, then at the very least, we should be able to whisper from within:“Aziz Allah…”

“DO YOU THINK YOU WILL ENTER PARADISE WITHOUT BEING TESTED JUST BECAUSE YOU SAY, ‘I BELIEVE’?”

Simply saying, “I believe, Allah exists,” is not in itself sufficient for complete salvation. Allah Himself explicitly states that faith will be tested.

The trials that upset us, exhaust us, and sometimes even anger us may in fact be examinations asking:

“You say you believe—but do you truly believe in the existence and power of Allah, whom you do not see with your eyes?”

When hardship strikes, do you say:

“I am ruined, everything is over”?

Or do you say:

“Surely Allah has wisdom in this. He always decrees what is best for me”?

Can you say:

“The worst thing that can happen to me is death, and even if death itself comes, I am content with what comes from Him. I trust in the eternal life Allah has promised, and I believe He rewards beyond measure”?

Imagine entering a vehicle equipped with advanced autonomous systems and sensors capable of navigating on its own. If you trust the engineer who designed it, you calmly sit in the back seat. Even if the car is moving at 250 kilometers per hour, you

believe it will stop before crashing into a wall, or that it will protect you from destruction. You remain at ease because you trust the intelligence behind it.

But if you know nothing about the technology, if you do not understand its capabilities or design, then while the vehicle rushes toward a wall, you panic, scream, and lose control of yourself.

Likewise, within the trials of life, after doing everything within our means, we are expected to place our trust (tawakkul) in Allah and sit in the "back seat" with inner peace. Even when events appear to be heading toward disaster, the heart should still find calm in trust toward Allah.Of course, we are weak and imperfect human beings. When calamity strikes, we may become shaken or disoriented. But what matters greatly is how quickly we recover.

Do we remain in despair for days?

Or do we experience fear and sorrow, then regain ourselves and immediately raise our hands toward Allah in refuge and trust?

What is expected from us is to show gratitude for blessings, to show patience in hardship, and especially to remain patient at the very moment the trial strikes.

The more deeply a servant internalizes that Allah is always with him, that Allah does nothing without wisdom, and that Allah does not burden a soul beyond what it can bear, the calmer he will become within his trials.

Seek refuge in Allah when hardship comes, dear brother.

And to the one who says:
"But I keep seeking refuge, and nothing changes…"

Believe me, things do change.

Your state changes. Your soul changes. Your faith and heart change. Your Hereafter changes. Your closeness to your Lord changes. Your perspective toward trials changes. Your communication with Allah changes. Both your worldly life and your eternal life begin to change.

Try to detach yourself from merely focusing on outward causes and look at events from a wider perspective. You are not abandoned or ownerless. Allah is with you at every moment.

Would you not wish to show your Lord how sincerely you trust Him, and how completely you surrender yourself to Him?

¡¡¿WOW?!!
¡¡WOW!!
WOW.
¿¡¿WOW?!?

THERE ARE NO GAPS IN ALLAH'S TEST

Allah already knows how those who disbelieve in this world will behave when they are brought to account in the Hereafter. He knows the excuses they will attempt to construct, the evasions they will try to use. And it is unthinkable to assume that the Creator, who knows all this in advance, would design a test full of loopholes or gaps.

"My Lord, why did You not remind me?"

"My Lord, if someone had only explained it to me, I would have believed."

"My Lord, if there had been a clear written source, I would have accepted it."

"My Lord, people said many things, but I could not truly feel it in my heart."

These and similar statements will be attempts of escape from those who made their desires into their "gods."

Yet Allah has sent down the Qur'an, a Book that cannot be altered, and He has sent countless prophets. Beyond that, He continues to remind human beings of His existence through many different signs: sometimes through parents, sometimes through friends, sometimes through events that feel like miraculous escapes, sometimes through a grave, sometimes through the loss of a loved one.

In reality, even if the denier appears outwardly calm and indifferent, deep within there is often a subtle unrest and emptiness. That is why, at times, such a person may react defensively or feel inner constriction when these matters are mentioned. At some level, he knows—but he turns away. We are not speaking here of those whose hearts have been completely sealed.

Allah does not do anything incomplete or imperfect. Within the depths of your heart, there must have been a moment where you felt the reality of Allah's existence, where your heart trembled, even briefly. On the Day of Judgment, when excuses are attempted, that moment will be brought forward.

It will be said:

"You experienced awareness of this truth, yet you turned away." There is no escape. I swear we will all be held accountable. There is no refuge left except Allah—the One of infinite mercy. Take heed, dear brother.

COME ON! DANCE!
TOO CROWDED
OK, WE GO BACK.. NOW YOU CAN DANCE!!
MY DRESS TOO TIGHT!
WE LOOSENED YOUR DRESS, YOU CAN DANCE
EVERYTHING IS READY, DANCE!!
I DONT WANT!

GUIDANCE IS IN ALLAH'S HAND

At times, while walking outside, we witness attitudes and behaviors that go against Islamic principles. Sometimes even within our closest circle—our own family—we see people becoming overly absorbed in worldly life, and it causes us sorrow. This concern can become so strong that it unintentionally turns into a form of harm toward them.

Dear brother, there is no oppression in religion. You are not responsible for their reckoning, nor are they responsible for yours. After children reach puberty, the same principle applies between parents and children as well. Anything beyond this boundary becomes injustice. Each soul carries its own responsibility. There is no compulsion in religion, because faith is a matter of the heart, and belief cannot be produced through pressure.

Even the Prophet Muhammad ﷺ was only responsible for conveying the message. What is required of us is simply to offer advice to hearts that fear Allah. Nothing beyond this. Anything that goes beyond this and turns into coercion crosses a boundary and becomes wrongdoing. If Allah had willed, He could have united all people under one guidance—but Allah does not love excess.

No one has a duty to force another person to believe. Likewise, it is not possible to make someone believe if their heart is not inclined toward faith, no matter how many proofs are presented. Even people who witnessed miracles openly in the past sometimes dismissed them as magic and still disbelieved.

You cannot bring guidance to anyone; it is Allah who grants guidance.

Persistently trying to force belief on someone, or pressuring those around you in matters of religion, is a disrespect toward the dignity and weight of religion itself. It is as if one treats something supremely valuable as something cheap and imposes it by force—this is not correct. Faith is the most precious reality a person can possess.

Whether it is a child who has reached adulthood or someone you deeply care about, even if your heart burns for their salvation, you cannot degrade faith into something imposed.

Of course, explaining and sharing knowledge with those who are willing to learn is the duty of a Muslim. We are also responsible for striving toward spreading goodness. But before that, one must prepare oneself with knowledge and become a good example to others. And even then, it must always be done with kindness—not with oppression, pressure, or violence.

Even saying to a loved one every time you meet them, with a soft tone and a smile, "Pray, or you will burn in Hell," may be true in meaning—but in method, it becomes psychological harm. Even religious invitation must follow the prophetic balance. Again: there is no compulsion in religion.

You cannot rebuke someone simply because they are not fasting.

There is a real incident: a man once saw another man in Ramadan who was not fasting due to illness, and he killed him with a single punch.

You cannot use physical or psychological violence against your adult child because they do not pray. The Qur'an itself says, "You cannot guide whom you love."

Guidance belongs to Allah alone.

No one is obliged to follow your religion, just as you are not obliged to follow someone else's. Faith is a personal matter; each person is responsible for their own belief and path.

Before trying to correct the shortcomings of others around us, it may be far more beneficial for us to focus on our own shortcomings and inner state.

CANTEEN
TOST
Nom Nom
DELICIOUS!
NO WAY!
HE WAS NOT FASTING DURING RAMADAN, CAN YOU BELIEVE IT?!
KAHVE
I'LL FINISH MY BREAKFAST AND BE RIGHT BACK, LET'S BEAT HIM UP!

THE SELF (NAFS) GENERALLY WANTS THE SAME THINGS

While the aim of Satan (Shayṭān) is to lead the human being away from God, the aim of the nafs (ego/self) is centered on itself. To make this clearer, let us consider it with an analogy.

Human beings are created with an essentially divine nature (fitrah), a pure inner disposition. When the nafs is attached to this creation, a person emerges who chases worldly desires and pleasures. Alongside this, Satan exists with the purpose of preventing the human being from reaching their Lord. The more a person overcomes the nafs in this world—by resisting its demands and controlling it—the more the luminous, spiritual dimension of the heart begins to manifest. In proportion to this purification, the person becomes shaped into a form worthy of Paradise.

In order to prevent this transformation, Satan attacks like a virus, attempting to corrupt and distort human beings. A person may drift toward this corruption suddenly or gradually. Moreover, Satan particularly targets those whose hearts have begun to awaken and turn toward God, because they are already on the path of guidance.

At times, you may feel a spiritual motivation in your heart, intending to do something good. Yet suddenly countless excuses appear: a friend messages you, a sibling calls you, your mother assigns a task, your boss brings urgent work, a game you wanted suddenly releases, or friends invite you to play. Satan does not always act alone; sometimes human agents of distraction also become part of this influence.

The nafs, on the other hand, can be understood as an inner tendency toward laziness, comfort-seeking, indulgence, procrastination, luxury, vanity, self-centeredness, and the desire for constant approval and praise. In general, it tends to want the same patterns repeatedly: rest, comfort, pleasure, status, attention, dominance, lack of responsibility, and unrestricted desire. When it does not get what it wants, it may react with anger or resentment. It may even desire freedom without limits or accountability. At times, it does not only seek clearly "bad" things; it can also distort even good actions through wrong intentions, such as performing worship for show.

Since we have already used Satan as an example, let us briefly illustrate the interaction between nafs and Satan:

When the call to prayer is heard at dawn and a person briefly wakes up, the nafs says: "Sleep five more minutes, there is still time, you will get up and pray later." Satan reinforces this delay.

When someone is wronged, the nafs becomes overwhelmed and asks: "O Allah, I am a good person, why is this happening to me?" At the same time, instead of patience, Satan suggests: "Hit him, destroy him, damage his property."

A person who becomes tired of praying five times a day may feel reluctance within the nafs, while Satan pushes toward abandonment and negligence.

Our responsibility is to discipline the nafs for the sake of the Hereafter and Allah's pleasure, and to ignore the whispers of Satan. There is no complete escape from either the nafs or Satan in this

life, but we can seek refuge in Allah, reduce their influence, and train the self. Our only true shelter is Allah, the Most Merciful.

And it must not be forgotten that Satan does not forget those who have long been striving in faith. At times, falling from a higher spiritual state can cause greater harm, and Satan is aware of this. Therefore, vigilance and awareness are always necessary, dear brother.

ADHAN
In fact, I should pray..
EAT, MY SWEETHEART, EAT! YOU DESERVE THE ABSOLUTE BEST OF EVERYTHING
YOU CAN JUST MAKE UP ALL YOUR PRAYERS TOGETHER IN THE FUTURE, BESIDES, ALLAH WILL FORGIVE YOU
kokoş

BEING FREE FROM PLEASURE ALONE IS NOT ENOUGH

Drawing closer to Allah is not achieved merely by distancing oneself from forbidden pleasures. The path of nearness is a complete whole: it includes fearing Allah and hoping for His mercy and salvation, adhering to His commands and prohibitions, remaining within what is lawful, following the Prophetic way, and maintaining righteous conduct.

In essence, drawing closer to Allah means being able to perceive and internalize the hidden wisdom behind this worldly life. Understanding why causes and means are arranged around us, and therefore not harboring سوء الظن (ill thoughts) about Allah, but instead developing deeper love and attachment to Him—this is what truly brings a person closer to his Lord.

To gain momentum on the path toward Allah, one must also shed the burdens that slow the journey. Just as one must engage in deeds that accelerate spiritual growth—cultivating awareness, insight, and understanding—one must also distance oneself from what weighs the heart down.

Violence, lust, wastefulness, harmful habits, social corruption, excessive consumption, and exposure to disbelief- and shirk-related visual and auditory stimuli—all of these must be avoided for the purification of both mind and heart, and therefore for nearness to Allah.

This includes what one watches: horror films, action films that normalize killing and violence, animations that normalize

nudity, and similar content—especially productions presented under the name of “art films” or “series” that normalize immoral behavior, lust, and distorted character patterns. Likewise, content on social media that exposes private matters of families and human relationships, or that contains violence and indecency, must also be avoided in order to protect the heart and mind.

In the name of “modern civilization,” nudity has been normalized in society. In this age of cultural and social decay, the family structure has nearly disappeared. Even if it requires distancing oneself from society to some extent, one must still avoid exposure to such content. Otherwise, instead of drawing closer to Allah, one may be carried away by the current of corruption and end up far removed from Him.

Especially in these end times, the current is extremely strong. It is said that a person may leave home with faith and return without it. Therefore, holding firmly to the rope of Allah is essential.

And yes… that habit you dismiss as “it doesn’t matter” is also part of that darkness. Sinful habits are like black spots placed on a lamp; at first they seem insignificant, but over time they can obscure the light completely.

For this reason, constant remembrance of Allah, continuous repentance, purification of the heart, staying away from dark habits, and sincere refuge in Allah are all essential. We must strive to keep ourselves clean—externally and internally—and hold firmly to Allah with sincerity and urgency, dear brother.

ALLAH IS NOT A CREATOR WHO SUFFERS FROM "POWER CORRUPTION"

Human beings try to make sense of the world through their own limited experiences. For example, if a person does not understand canine body language, they may interpret a dog exposing its belly as a request for affection, because in human experience open arms usually mean "come closer." Yet for a dog, this can mean something entirely different—such as submission or "I feel overwhelmed, calm me down." Those who insist on their incorrect interpretation despite correction often do so not out of ignorance alone, but out of ego. Others, however, accept the truth even if it contradicts their assumptions.

Human nature, unfortunately, carries tendencies toward self-centeredness. When angels questioned the creation of humankind—"Will You place therein those who will cause corruption and bloodshed?"—they were not mistaken in observing human potential for wrongdoing. Yet Allah responded: "I know that which you do not know." This statement contains profound wisdom: within humanity would emerge individuals who would obey not out of compulsion, but out of conscious, voluntary devotion to an unseen Lord. And this is of immense significance.

Unlike angels, humans possess the capacity to disobey. This does not reflect weakness in divine authority, but rather a purposeful design in which moral choice becomes meaningful. Within this framework, some humans constantly try to absolve themselves of responsibility. When something goes wrong, they often shift blame away from themselves—toward circumstances, other people, or even toward Allah.

“My suffering is because Allah is angry with me.”
“I am being tested because I did something wrong.”
“I have sinned too much, Allah will never forgive me.”
“I am beyond repentance.”
“At this point, Allah will not accept me.”
“If you do this, Allah will do that to you.”

Dear brother, Allah does not “take things personally.” He does not react emotionally like a wounded ego. He is not a being driven by anger, insecurity, or psychological instability. Such traits belong to created beings who are limited and dependent. Allah is exalted above all deficiency.

His mercy encompasses everything—even those who once committed the most severe sins, such as those who buried their daughters alive in the pre-Islamic era. However, this does not mean wrongdoing has no consequence. The divine name Al-Qahhār (The Subduer) manifests justice where necessary, ensuring that actions meet their rightful outcomes. Yet even in divine punishment, there is no spite or emotional retaliation, because such traits arise from weakness. Punishment, in this sense, is not vengeance—it is the necessary consequence of justice when wrongdoing persists without repentance.

Allah has opened the door of repentance for His sincere servants. His mercy precedes His wrath.

And it must also be remembered: a believer who truly attaches himself to Allah does not persist in wrongdoing.

THIS MEAL IS TOOO SALTY!!!
BANG!

TURNING AWAY IS ALWAYS AN OPTION

Allah does not merely want external behavior; He wants the heart and its direction. If everything were so overwhelmingly obvious that no room remained for uncertainty, human beings would be forced into belief through sheer intellectual compulsion rather than chosen conviction.Our Lord presents clear signs, yet He also allows a degree of ambiguity so that the heart remains capable of genuine choice. For this reason, the Qur'an offers abundant evidence for those inclined toward belief, while also leaving space for those who wish to avoid responsibility and fabricate excuses to find room to escape.

What is ultimately required is a heart that turns toward Allah willingly. Can love be mechanical? Even in worldly relationships, a gift given without sincerity loses its meaning; it becomes empty if it is only offered to avoid tension rather than out of genuine affection.Would you not want to recognize your Creator—who fashioned you in the most beautiful form—and grow closer to Him as your understanding deepens?How can a person remain indifferent to a relationship in which they can experience the deepest form of love, and in which they are truly loved eternally?

If someone believes they can fully satisfy themselves in this world, reaching complete fulfillment in every depth of the soul, yet still avoids this truth out of fear of responsibility—if they refuse belief, find the Qur'an flawed, or imagine chaos instead of order in the universe—then that is their choice.Whoever wishes to turn away is free to do so… as if there were truly anywhere to escape.

WE MAY NOT KNOW WHAT IS GOOD FOR US

One day, while eating cookies in the kitchen, my dog stood at the door staring at what was in my hand with great desire. He already has a full supply of high-quality food and eats regularly, morning and evening. In fact, I am not even as disciplined as he is in nutrition. Yet his eyes were fixed on the cookie. I could even see his mouth watering slightly. Although sugar is extremely harmful for dogs, he still insisted on wanting it.

I know what he wants is harmful for him, but he does not know this—and he keeps wanting it anyway. I would give my life for him, but I cannot give him that cookie. If I truly love him, it may even be necessary not to give him what he wants.

Human beings are much the same, dear brother. Sometimes a person desires something from Allah with intense craving and urgency. But if that thing is not good for him, Allah may withhold it—and the servant may misinterpret this deeply.

Human beings, being focused only on the present moment and demanding immediate results, often fail to see the wisdom in Allah's long-term plan and may fall into سوء الظن (misjudging Allah).

A servant who truly knows that Allah loves him responds to whatever happens with surrender and gratitude.

You may ask a doctor for a sweet-tasting syrup because of its color or flavor, but if your cure requires an injection, the doctor

may prescribe that instead. A child who cannot see the full picture may cry and protest, while a mature person endures the temporary pain and ultimately heals.

Believe this: your Lord knows you, your desires, what brings you happiness and what brings you harm far better than you do. Does the Creator not know the state of what He has created?

Surrender. Trust your Lord..

THE BREAKING OF HUMAN NATURE (FİTRAH)

In the works of great mystics such as Mawlānā Jalāl al-Dīn al-Rūmī, Muḥyiddin Ibn al-ʿArabī, and Farīd al-Dīn ʿAṭṭār, there is a recurring motif in which the angels are described as being in awe of Prophet Yusuf's remembrance of Allah, his patience, and his sincerity during his time in the well. I had always struggled to fully comprehend the idea that the angels would, in a sense, find "delight" in Yusuf's time in the well and even ask Allah to prolong his stay there.

Unlike humans, angels do not possess desires or impulses. Their nature is pure obedience. In contrast, human beings constantly desire more—more pleasure, more possession, more expansion, often without limit. The human inclination, driven by the ego (nafs), tends toward indulgence when left unchecked.

The nature of angels, however, is complete submission to command. That is how they exist. Just as a human being would not imagine a planet resisting its orbit, an angel does not resist its assigned duty; rather, it fulfills it as a natural expression of its being.

From this perspective, the imprisonment of Prophet Yusuf (peace be upon him) can be understood differently. What may appear harsh from a human standpoint is not perceived the same way from the perspective of angels. To illustrate: what is the nature of a pen? To write. If a pen were suddenly to speak, our reaction would be astonishment. It would be seen as a miracle, because it has surpassed the limits of its apparent nature.

Similarly, a human being created from clay, whom even the angels once described as potentially prone to corruption and bloodshed, when placed in hardship and yet turns sincerely to Allah, crying out in patience and devotion, becomes a manifestation of something extraordinary. From an angelic perspective, witnessing such a being is like witnessing the impossible becoming reality.

If a servant of Allah, despite suffering, turns toward Him in sincerity without complaint, restrains the ego, abandons excess desire, and stands firm in worship—waking in the night, resisting impulse, and submitting in discipline—this is an act that stands in opposition to base human inclination. When a person chooses obedience freely in such a state, it becomes a reality that evokes awe even from the unseen realm.

For in the ultimate reality, all creation is in submission to divine command. The difference with human beings is that they are granted a degree of choice. Within this freedom, when a person willingly chooses obedience, it becomes something profoundly significant.

This is why, in rank, human beings can surpass angels—because the angel obeys by nature, whereas the human being chooses obedience despite the possibility of rebellion. At the same time, a human being can fall below even animals, because animals act according to their nature without moral accountability, whereas humans possess moral awareness.

Even animals, through their natural state, reflect divine order. A bee producing honey in perfect geometric precision still

reflects its Lord. But when a human turns away from truth, he no longer reflects divine order and instead reflects distortion.

Thus, wrongful action distances a person from his intended station. While animals remain within their created scope without moral deviation, human beings can fall due to conscious rebellion.

Even Satan does not deny the existence of Allah; yet a human being who reaches denial falls into a state lower than what is expected of creation aligned with truth.

And if a person denies Allah while being endowed with awareness and choice, then his fall is not merely symbolic but deeply severe.

(Those who find this tone harsh may refer to Surah Al-A‘raf, verse 179.)

ALLAH SOMETIMES DOES NOT EVEN ALLOW YOU TO "SWALLOW A DROP OF WATER"

Sometimes you desire something very small. Not palaces or wealth—just something simple. Yet you want it intensely. You fixate on it. And strangely, when you finally obtain it after your desire fades, you find that the excitement is gone.

Allah may, at times, prevent this from happening for a servant He loves.

The world is like a restless sea pulling you inward. When you lift your head above it and turn toward Allah, your soul breathes deeply. But if you surrender to the waves of fleeting pleasures and desires, you begin to sink—slowly at first, then more deeply, as if swallowing water little by little. Allah does not even want His servant to take in that first drop that leads to drowning. He wants him to remain pure.

Dear brother, one cannot live by chasing worldly desires. Even lawful pleasures must not turn into attachments that pull you away from Allah. You cannot say, "I can manage both—faith and indulgence," as if you were strong enough to balance them perfectly. Nor can you rely on yourself and say, "Forbidden things won't affect me." The safest path is always to seek refuge in Allah.

Living a lawful life and earning one's provision is one thing; becoming attached to desires is another. If a person prays regularly and observes religious duties but is driven by the desire to be seen by thousands on social media, or dresses and behaves in a way

meant to attract attention and approval, or believes sustenance comes from Allah yet engages in manipulation to climb ranks at work, or attributes success solely to personal intelligence while blaming failure entirely on personal incompetence—then such a person is under the influence of desires and worldly attachment.

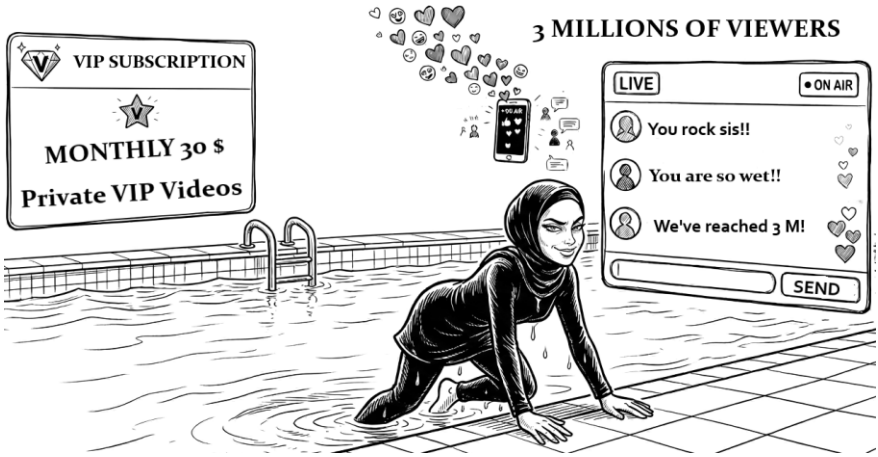
In such a state, Allah does not want the heart to be mixed with corruption. He does not want hands, faces, or intentions to become stained by what is forbidden. Because in this condition, something in the sincerity of the heart remains incomplete. And when what you believe and how you act do not align, it is your actions that ultimately speak.

Now the question remains:

Will you strive to align your actions with the truth, seeking refuge in Allah and appearing before Him pure and sincere?

Or will you cleanse yourself with excuses, only to stand before Him burdened and stained in the Hereafter?

This is a personal reckoning. The choice is yours.



ALLAH WHO GIVES WITHOUT MEASURE COULD ALSO PUNISH WITHOUT MEASURE BUT HE DOES NOT

In the Qur'an, Allah says that He "grants without measure to whom He wills." A Lord whose power encompasses all things could also, if He willed, punish without measure. So why does He not?

To Allah, man is like clay shaped by His own Hand, a creation He formed Himself. If He wished, He could break, destroy, overturn, and erase. Yet nowhere in the Qur'an does Allah say that He punishes whom He wills without measure. His rewards and gifts are abundant, overflowing beyond what one deserves, while punishment is only to the extent that the servant deserves.

Among people, whenever there is a hierarchy, the superior often tries to pressure the one beneath him. The boss wants to feel his authority. Because of this, he sometimes humiliates the worker, oppresses him, fines him, cuts his salary… Those who possess power tend to crush the weak. And what do we call such a person? Cruel. Unjust.

We visit someone's home as a guest, and sometimes the host does not even eat himself just so he can feed you generously. Other times, he does not even wish to offer a glass of water. What do we call people who calculate every tiny expense like that? Miserly.

Nothing decreases from Allah's dominion. That is why He can give without measure. He is Al-Kareem, the Most Generous.

Allah does not oppress His servants in order to display His power. He is perfectly Just. Allah is not a tyrant. He wishes for His servants to purify themselves from evil and return to Him. Allah loves the servant who turns toward Him.

Every moment a person carries evil within himself, every moment he acts against the commands of Allah, he is in fact declaring his own existence and freedom against Allah. It is as though he is saying, “If You are Allah, then I am also something.” Allah forbid.Whenever a person chases after pleasure and indulgence, he is effectively saying: “I have my desires. I exist. My pleasure matters. Me.”

The moment a person turns his anger into something forbidden, he says: “No one can wrong me! Me! No one can treat me unjustly! Whoever wrongs me will face this from me!”

Yet Allah says, “Do not act like this. Be patient.”

And when the servant replies through his actions, “I do not care. Whoever wrongs me deserves this!” he has, in essence, declared his own lordship.

When a person behaves unjustly, violates the law, consumes the rights of others, or remains silent before oppression, he is effectively saying: “I do not recognize Allah’s justice. I believe in my own justice.”

The moment someone says, “I do not pray, but my heart is clean,” or “I do not fast because one does not need Allah in order to be moral,” he is essentially saying:

“I do not recognize Allah. If He has power, let Him destroy me. I declare my own authority and freedom through my own thoughts.”

And if someone says, “But that is not what I meant,” then what meaning can your words truly have as long as you refuse to bow before your Lord in prayer? Man is weak and helpless. Of course he will make mistakes. That is why the door of repentance remains open. A person should seek refuge in Allah even from his own self. To recognize one’s flaws and still turn toward Allah is something مىعظ, something magnificent.

The servant must never let go of sincere repentance. He must strive, as much as he can, to draw closer to the pleasure of Allah and to become worthy of it. Where else is there to go, dear brother?Before Allah, none of our deeds are truly worthy of reliance. If there is one branch left for us to hold onto, it is our sincere and wholehearted turning toward Allah.As for those who take their desires and passions as gods besides Allah, those who challenge Allah Himself:

Glad tidings! You have earned an eternal punishment beyond imagination

CAN'T YOU DO ANYTHING RIGHT?! YOU USELESS BUNCH!
THE MANAGER IS TREATING US VERY UNFAIRLY
FROM NOW ON, YOU ARE THE HEAD WAITER. YOU ARE IN CHARGE OF THIS PLACE
OH, MY FRIEND BECAME THE HEAD WAITER, NOW I CAN RELAX!
CAN'T YOU DO ANYTHING RIGHT?! YOU USELESS THING!
-BAL-

YOU DO NOT NEED TO BE THROWN INTO FIRE IN ORDER TO TRUST ALLAH

Human beings have a tendency to adapt, to flow along the lines of the world they are born into. That is why a child quickly absorbs the culture, trends, ideas, and lifestyle of his surroundings, and eventually begins clashing with his own family.

The Prophet Ibrahim did not conform to the idolatrous society of Mesopotamia, especially in an age where customs and beliefs were harsh, rigid, and treated almost like unquestionable law. Even as a young man, he stood alone against his people and proclaimed the Oneness of Allah.

Because of this, the ruler known as Nimrod prepared such a massive fire, intending to make an example out of him for all to see, that nobody could even approach it. They eventually hurled the Prophet Ibrahim into the flames with a catapult.

As Ibrahim was being thrown into the fire, Jibreel asked him, “Do you have any request?”

And Ibrahim replied: “Allah knows my condition, and that is enough for me. Hasbunallahu wa ni‘mal wakeel.
(Allah is sufficient for us, and He is the best Disposer of affairs.)”

Then Allah commanded the fire:

“O fire, be coolness and peace upon Ibrahim.”And the fire did not harm him.

For a servant to trust Allah like Ibrahim did, he does not literally need to be thrown into a fire by a catapult.

In reality, every moment where all causes seem exhausted, every point where we think we are finished, every sorrow, hardship, and inner blaze that burns within the heart and soul can be understood as its own fire.

Everything in life may have gone wrong. Problems may have piled upon one another. You may think there is no way left, that you are ruined. You are suspended in midair, falling toward the flames.

That is the moment to trust Allah like Ibrahim did.
That is the moment to say: Hasbunallahu wa ni‘mal wakeel.

The trials faced by the Prophets were not experienced, Allah forbid, merely so they could become stories for later generations. In every prophetic story there is a lesson for humanity that is essential, unavoidable, and impossible to ignore. We are responsible for taking those lessons.

You do not need to be Prophet Yunus in order to control your anger.

You do not need to be Prophet Ibrahim in order to proclaim the truth before a corrupt people.

You do not need to be Prophet Ayyub in order to endure suffering with patience.

You do not need to be Prophet Yusuf in order to protect your chastity.

You do not need to be Prophet Musa in order to trust Allah even at the point of utter helplessness, dear brother.

Perhaps you are already being tested with these things without even realizing it.

Wake up to your condition.

No matter what happens, you must be able to say:
"There is absolutely wisdom in this."

And the more sincerely you accept this reality, perhaps Allah will, inshaaAllah, lift the veil a little and allow you to glimpse that wisdom. Otherwise, you may later regret many of your actions.

It is impossible to fully thank Allah for His endless blessings. Even if you remained in prostration forever, you could never repay the trust and gifts He has granted you.

That is why, in your weakness and helplessness, you have been given an opportunity: the opportunity to choose to trust Allah, and to prove that trust no matter what happens.

At the very least, try to show your sincerity and trust.

No matter what befalls you, no matter how hopeless or trapped everything may seem, remember this: everything happening to you is being allowed in a measured and controlled way.

You are not abandoned.
You are not ownerless.

What you do at the limits of your emotions is being observed.

ENDURING OPPRESSION FOR THE SAKE OF ALLAH

Imagine this:

One hundred people are gathered in a room. They are shown a video of a social experiment. In the video, a shopkeeper intentionally gives customers more change than they deserve. The experiment examines whether people will return the extra money that does not belong to them.

At the end of the day, they observe that almost everyone who received extra money first looked around cautiously, then quickly walked away as if nothing had happened. Only a few people returned the money to the shopkeeper.

After the video ends, each of the hundred people in the room is asked individually:

"What would you have done?"

All one hundred confidently claim that they would have returned the money honestly.

We can see that most people feel obligated to do what is right when they know they are being watched and observed. But when they believe nobody will notice, they act according to their own interests.

In a similar way, in the realm of souls, Allah asked us:

“Am I not your Lord?”

Since nobody could deny Allah while witnessing His Majesty and Power directly, everyone answered:

“Yes, You are our Lord.”

In the middle of such an undeniable reality, just like those hundred people gathered in that room, everyone had no choice but to affirm it.

So it is as though it was then said:

“Very well then. We shall place you in a controlled world where you are constantly observed, and We shall erase your memory so that you no longer remember this covenant or the realm you are now in. Let us see whether you truly accept Me as your Lord, just as you claimed.”

Allah already knew who truly accepted Him as Lord and who did not. But had He placed people directly into Paradise or Hellfire, everyone would object. They would say:

“Why do You cast me into Hell immediately? I would have shown You my devotion.”

And because Allah knew this, what we are actually being shown in worldly life is our own response to that claim.

You simply do not realize it.

Right now, at this very second, you are watching whether or not you truly show servitude to Allah, dear brother.

And behind you are two appointed beings recording you right now, at this exact moment. Greetings to them as well. May the mercy and blessings of Allah be upon them.

This worldly test exists so that the goodness of the good and the evil of the evil may become manifest.

My oppressed brother with a soft heart, who sincerely tries to do what is right, do not complain by saying:

“What have I done besides trying to be good? Why is this happening to me?”

Do not say:

“Why me?”

Be patient.

Allah allows you to be oppressed in order to expose the ugliness of the oppressor. Despite the ظلم of the tyrant, your steadfastness becomes a proof displayed before creation itself.

You endure oppression so that Allah may separate the sincere from the corrupt.

But understand this carefully: enduring oppression does not mean remaining silent before it. A Muslim always stands against

tyranny and injustice, and is responsible for doing whatever lies within his ability.

Yet when you bear such a burden patiently for the sake of Allah, just imagine your rank before Him.

Would the Lord of all worlds, the Owner of infinite wealth, infinite mercy, infinite compassion, and endless generosity ever leave such sincerity unrewarded?

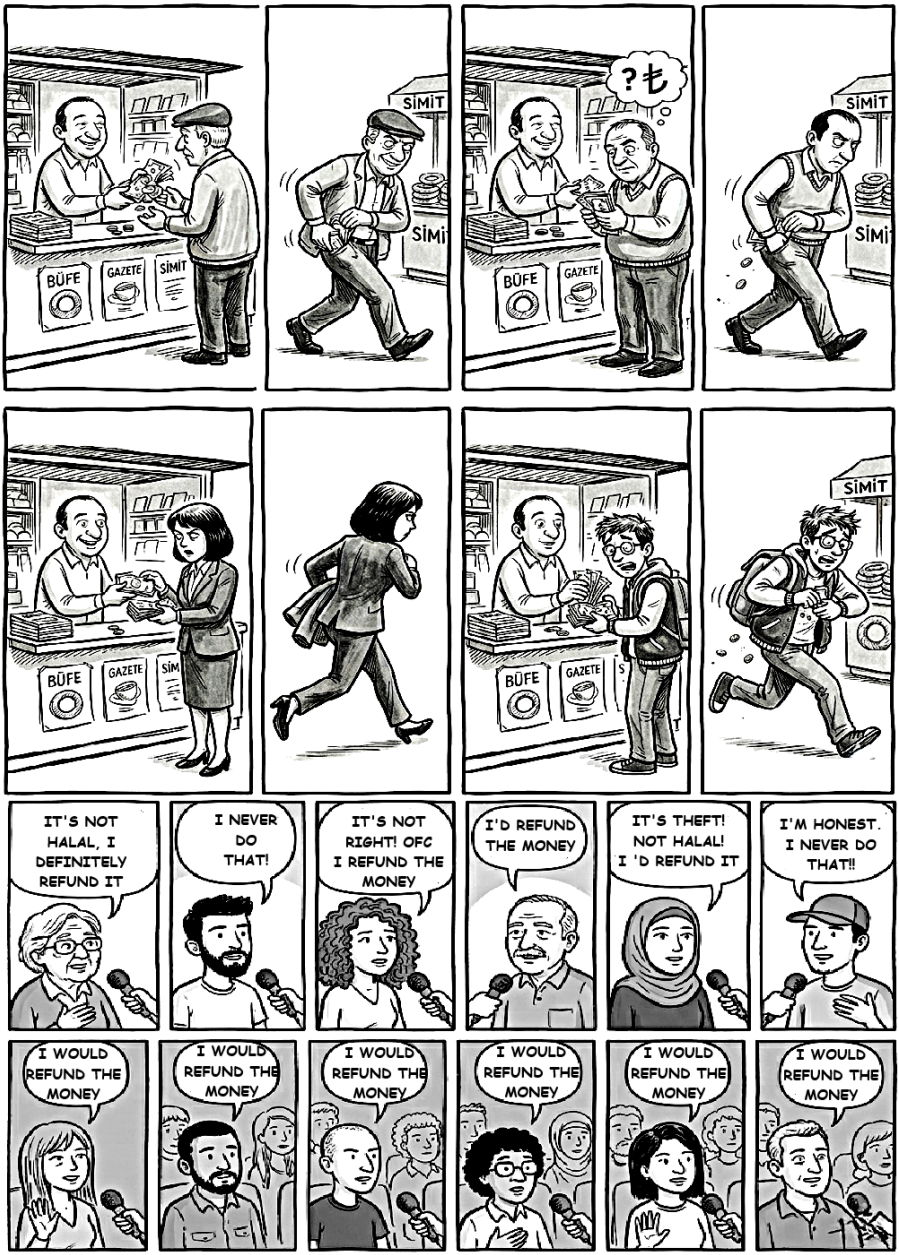
What does the Qur'an say?

"Who is it that will give Allah a goodly loan?"

Never forget:

The One repaying your "debt" is not a mortal creation. It is the Owner of the entire universe.

You cannot even begin to imagine the greatness of the reward, dear brother.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IT'S NOT HALAL, I DEFINITELY REFUND IT
I NEVER DO THAT!
IT'S NOT RIGHT! OFC I REFUND THE MONEY
I'D REFUND THE MONEY
IT'S THEFT! NOT HALAL! I 'D REFUND IT
I'M HONEST. I NEVER DO THAT!!
I WOULD REFUND THE MONEY
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YOU ARE ALWAYS IN THE PRESENCE OF ALLAH

Isn't it true that when people stand before those with worldly rank and authority, they immediately adjust themselves?

They button up their appearance, become quiet, composed, and respectful. In front of their father or ancestors, they show a similar form of reverence and etiquette. In a courtroom, before a judge, they fall silent, heads lowered, thinking: "I must not show disrespect."

Let me give an example for the believing brothers and sisters as well.

Imagine you were standing before the Prophet Muhammad (peace be upon him). Would you speak loudly and carelessly in his presence? Would you insult someone beside him? Would you openly commit sin in front of him?

Remember this:

You are always in the presence of Allah.

The Qur'an reminds us: "Indeed, you are under Our Eyes."

Allah sees you every single second, every moment. When you are asleep, when you are walking, even when thoughts arise in your mind without you noticing them… He sees all of it without omission. Your inner turmoil, your worries, what you think about people, what you imagine, all of it is fully seen and known.

Think about this:

How much of the respect and care you show to a boss you could never face openly, to authority figures, to your parents and elders, to anything you normally show reverence toward… how much of that same awareness do you show toward Allah?

The One who deserves all praise and gratitude. The One who created you, loves you more than you understand, and continuously blesses you.

This is not something to be dismissed with a casual "Yes, I know Allah sees me."

That is not what is meant here.

This is something much deeper.

Imagine you are at the moment of judgment, and your deeds in this world are being shown to you. Only you and Allah are present, and you are watching your own actions unfold.

How would you behave?

You should strive to live with that level of awareness of Allah's presence.

When the desire for violence rises within you, pause.

Say to yourself:

“Right now I am extremely angry. I want to break, destroy, hurt.”

Then turn your attention to Allah. Wherever you look—upward, downward, inward—it does not matter. Allah is already aware of you in that moment.

It is as if He is saying:

“Go on, My servant, show what you will choose.”

At that point, while Allah is witnessing you, will you still choose darkness and disobedience? Or will you say:

“My Lord, I seek goodness and closeness to You. I take refuge in You from wrongdoing.”

Anger, desire, ambition, love, kindness, good deeds—whatever the emotion or action may be…

In every moment, you should mentally press a “pause button” and examine yourself.

Even when doing good deeds, you must ask: What is the intention behind this?

“I give charity.”

“I speak about religion.”

But even in such acts, your inner intention will be questioned on the Day of Judgment.

It may be said:

"You gave charity, but you did it to be seen as generous."

"You spoke about faith, but later pride and self-admiration entered your heart, and what you continued to do was no longer for Allah, but for your ego."

And while you think you are on the right path, you may in fact be drifting away from it.

Do not raise your voice. You are in the presence of Allah.

Do not act arrogantly in your walk. You are in the presence of Allah.

Do not become proud of your worship or good deeds. It is Allah who granted them to you as a gift.

In every moment when you think you are alone, and in every moment of wrongdoing, remember this:

It is as though you are showing your sin directly to Allah while saying, "My Lord, look, I am disobeying You."

What a profound disregard that would be.

Make it a habit in every matter to turn toward Allah first.

If you love your spouse, your children, your parents—let that love begin with turning toward Allah. Recognize them as gifts from Him. Keep Allah at the center of your heart. Love them for His sake.

If until now you were not fully aware of the seriousness of this reality, then now you are.

And awareness brings responsibility.

This is not an easy test.

Repent.

Seek refuge in Allah.

THE THOUGHT OF "I AM IN AN EXAM THAT I NEVER WANTED"

Some people object and say:

"Allah created me without asking, sent me into this world, loaded me with responsibilities, and now He will punish me for not believing. How is this justice?"

At its core, there is a very fundamental line of reasoning here.

Existence is always better than non-existence. All goodness is from Allah. Therefore, your being created is itself a good.

What creates inner tension—and leads a person toward rebellion—is the fact that human nature (fitrah) is actually suited for Paradise. Deep down, man longs for it. A world filled with hardship, pain, limited resources, and constant struggle for survival does not truly fit him.

A person says:

"If Allah is good and He created me, then let Him place me directly in Paradise so I can live in eternal happiness."

If that were the case, no one would object.

No one says:

"O Allah, imprison me in a place full of pain, struggle, and hardship so I may be tested."

At this point, another question arises:

If everyone—good and bad alike—were placed directly into Paradise, that would itself be unjust. True justice requires distinction between good and evil. Therefore, a test is necessary.

And for a test to be meaningful and fair, it must pass people through trials, refinement, and purification. If a heart can be purified through these processes, it is purified; if not, it becomes distinguished from the rest. Perfect justice requires such a system.

Every soul, in its essence, knows this. It knows right from wrong. That is why, on the Day of Judgment, every person will be able to account for themselves. When all veils are lifted, many will say:

"If only I could return and do good!"

But it will be too late.

The test is so precise that even if you were sent a thousand times into this world, it would still reveal the exact state of your heart—no more, no less.

And even then, when this test was offered to creation, the mountains and the heavens declined it out of fear of its weight. Yet you accepted it willingly.

You may not remember it, but that does not change the reality of responsibility.

Just as forgetting a debt does not erase the debt itself, forgetting your prior acceptance of this test does not remove your accountability.

Because of this reality, one cannot treat religion lightly or loosely.

This matter is serious. It is not a game.

Of course, we are not meant to live in constant panic—but we must be clear and firm regarding obligations and prohibitions.

You cannot pray and still freely commit sins.
You cannot fast and still engage in backbiting.
You cannot give charity and still consume people's rights.
You cannot sacrifice and still harm others physically or psychologically.

You must strive to purify yourself.

Allah has no need for your prayer. He has no need for your faith. Whatever good you do, you do it only for yourself.

Water can only be consumed when it is pure. We cannot say: "A little impurity does not matter." Even a small amount of corruption clouds the heart, dims its light, and disturbs its clarity.

So you are left with two paths:

Either you turn away from this reality and say, "We came and we are leaving, that's it," spending your life chasing temporary comfort…

Or you make serious decisions before it is too late and begin to act.

The test is real.

We entered it from somewhere, and we will exit it from somewhere. Others are still entering it. After a while, they too will pass through and leave.

Around us is a structured order: trees, flowers, animals, stars, elements, mountains, rivers… a system, an artistry, a design. Like an aquarium or a terrarium carefully arranged.

On the wall is the Qur'an, like a rule-board. Thousands of prophets have come like supervisors at different times, all delivering the same message.

We do not see what is behind the door—but many still shout:

"This system was not created without purpose. Our actions here are being recorded, and rewards and punishments will follow."

Others say:

"There is no accountability."

Yet even they do not stay—they still pass through the same exit.

No one can deny this cycle of life and departure.

So ask yourself sincerely, my dear brother:

Are you not even slightly concerned?

What if there truly is an eternal punishment?

What if belief alone is not enough and righteous deeds are also required?

What if your sins outweigh your good deeds?

What if the prayers you relied upon are thrown back at you as empty forms without sincerity?

What is the source of your confidence that allows you to be so relaxed?

Have you no shortcomings left? Have you completed everything?

If they took you right now, would you be ready?

Can you honestly say: “I would score full marks”?

If you were told you had 12 hours left before certain death, what would you do?

If you say: “I would do nothing, I would sleep peacefully,” then good for you. But if thoughts like “I would pray continuously, give all my wealth in charity, rush to do good deeds” come to your mind, then remember:

They may come for you at any moment.
You may not be given the chance to complete what you left unfinished.

IF YOU WANT A LIFE WITHOUT STRUGGLE, WHAT ARE YOU DOING HERE?

When making dua to Allah, constantly asking only for worldly ease and a life without problems is not really meaningful.

If everyone were to live without hardship or difficulty, then what would be the purpose of this world at all?

You want Paradise.

We were sent into this world to be tested. And even if we do not always understand the wisdom behind what happens to us, one truth remains: Allah gives without measure to whom He wills.

This is something we must keep within perspective. Yes, Allah is capable—if He wills—of granting endless worldly blessings without restriction. Since all wealth belongs to Him, He can dispose of it however He wills.

But we must not forget this: Allah does everything with wisdom.

We do not know it, but He certainly knows what He is doing.

Given this reality, constantly praying only "O Allah, remove this hardship from me" is something that needs reflection.

There is something called patience (ṣabr), and its meaning is far deeper than most people assume.

In the Qur’an, patience is mentioned repeatedly. This alone shows its central importance.

For a believer, there is no escape from this reality.

Even the Prophet (peace be upon him) passed through trials of this nature.

There is prayer, there is zakāt, there is duʿā—but there is also ṣabr. And the path of faith is a balanced path where all of these must exist together.

Within patience lies a transforming, deepening force upon the soul.

Sometimes patience means simply waiting with steadfastness. Sometimes it means remaining silent and stepping back even when you are fully right.

The Qur’an describes human beings as impulsive and impatient. That itself tells us what is expected from us: the opposite.

In truth, patience refines the human being.

Patience with hardship, patience with people, patience with anger, patience with desire, patience with impulses…

To the degree a person can master these, he begins to approach a state of refinement.

And unlike angels, humans are created with free will and with the struggle of the ego (nafs). When a person chooses patience despite his desires, that action carries a multiplied value because it involves resistance, struggle, and conscious choice.

It is as if the deed becomes exponentially elevated.

This is why a human being has the potential to reach a station even higher than angels.

Angels worship Allah without internal struggle.

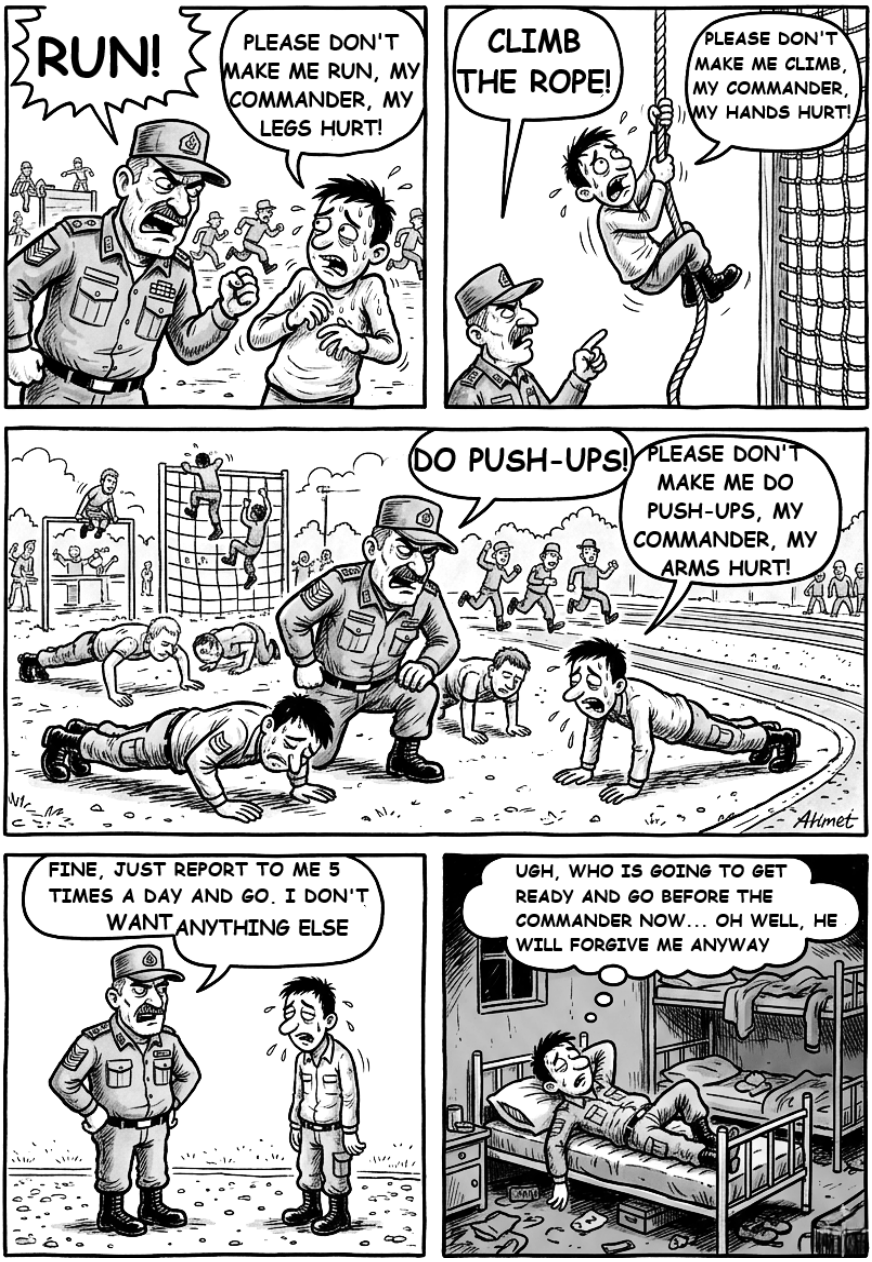
But if a human being, surrounded by hardship, whispers of Satan, the pressure of the ego, and emotional burden—if despite all this he turns to worship with a constricted heart and still remains steadfast—then, by Allah's permission, this can elevate him to the highest ranks of honor in creation.

Saying "O Allah, remove my hardship" is, in a sense, like saying "O Allah, do not test me." But does that mean we should never make such dua? No.

A person may ask Allah for relief, ease, and well-being. Even the Prophet (peace be upon him) made supplications asking for goodness in both this world and the next.

But alongside this, we should also keep another understanding in mind: that patience itself may be better for us than immediate relief.

In conclusion:The one who submits patiently to the decree of his Lord is not the same as the one who does not.


RUN!
PLEASE DON'T MAKE ME RUN, MY COMMANDER, MY LEGS HURT!
CLIMB THE ROPE!
PLEASE DON'T MAKE ME CLIMB, MY COMMANDER, MY HANDS HURT!
DO PUSH-UPS!
PLEASE DON'T MAKE ME DO PUSH-UPS, MY COMMANDER, MY ARMS HURT!
Ahmet
FINE, JUST REPORT TO ME 5 TIMES A DAY AND GO. I DON'T WANT ANYTHING ELSE
UGH, WHO IS GOING TO GET READY AND GO BEFORE THE COMMANDER NOW... OH WELL, HE WILL FORGIVE ME ANYWAY

I SEEK REFUGE IN ALLAH FROM SHAYTAN… BUT IT DOESN'T WORK

I MAKE DUA… BUT IT IS NOT ANSWERED

Prayer, dhikr, recitation of the Qur'an, salah, fasting…

All acts of worship are like vitamins, like armor, like a shield. Expecting immediate results from them would contradict the system Allah has established in this world.

If every curse were instantly answered—if every time someone made a bad supplication, lightning struck immediately—there would be no one left on earth.

And likewise, if every human desire were fulfilled instantly, the world would lose all meaning.

Even films are made about this absurdity, because not only you, but everyone wants everything immediately.

So the question arises:

"If my requests are not going to be fulfilled immediately, then what is the point of making dua?"

We were created as beings of infinite need. And only One who possesses infinite richness, power, and authority can fulfill such needs.

Allah has stated in the Qur'an that without duʿā, man loses his value and meaning. This shows that what gives human life its significance is duʿā itself.

But dua is not only asking. Worship itself, turning to Allah, and seeking refuge in Him are also forms of duʿā.

So the primary function of a human being is, in essence, to make duʿā.

That is why we must make dua—not as a hobby, not as a convenience, but because Allah has willed it.

Duʿā should not turn into a mere "shopping list" of desires.

True duʿā is the declaration of one's constant weakness, constant need, and absolute dependence.

It is to place one's reality before the Creator and fully accept it:

"O Allah, I am weak, I am poor. You are the Possessor of power and wealth. I set aside my ego and desires. I acknowledge Your authority completely."

Who seeks refuge? The weak, the powerless, the one who cannot protect himself.

To seek refuge in Allah—from Shaytan, from sin, from evil, from trials, and even from one's own desires and flaws—is to say:

“O Allah, I cannot protect myself. But You can. I accept Your power. Only You can guard me. Have mercy on me. Even though I come with my shortcomings and mistakes against You, I still turn only to You for help. My Lord is the One who created me, gave me life, will cause me to die, and will resurrect me again.”

The more this mindset settles in the heart, the more sincerely a person turns toward Allah.

Allah is Most Merciful. He shows immense compassion toward His servants. And He does not abandon the one who, before it is too late, admits his faults and turns to Him with sincerity and shame.

So continue to seek refuge in Allah at every moment. Even in ways you do not perceive, Allah may be protecting you. Seeing it is not a requirement for it to be real.

If your duʿā is delayed or not answered in the way you expect, there is wisdom behind it.

It may not be good for you.
It may be stored for a later time.
It may be replaced with something better than you asked for.
Or it may be saved for the Hereafter, far beyond what you can imagine.

We do not know.

If we have turned to Allah and submitted to Him, then all that remains for us is trust.

Another perspective on duʿā is this:

Just as the adhan signals the time for prayer, the arrival of hardships and difficulties can be understood as the “time” for certain duʿās to be made.

And when that time enters, it should be fulfilled through turning to Allah.

Since dua is like nourishment for the soul, perhaps at that moment your soul is in need of that nourishment for its healing.

The key point is this, dear brother:

The matter is not ultimately about you and your desires.

The matter is about Allah.

When hardship comes—turn to Him.
When you desire something—turn to Him.

You must sincerely acknowledge your weakness and affirm in your heart that all power belongs to Allah alone.

This is the center of prayer, fasting, and all worship:

To present your servitude to Allah.

BEING UNDERSTANDING TOWARD PEOPLE WHO CANNOT DO SOME THINGS

Sometimes we live with people who struggle even with simple tasks. People who fail at small details, sometimes act harshly, and sometimes are not even aware of their own state.

Since a human being interprets the world through experience, a person who lacks experience in a certain area may overlook even very basic things. Things you might say, “How could you not manage this?” can genuinely be difficult for them.

You may say: “I keep telling them, I keep warning them, yet they still cannot handle it.”

But in truth, this applies to all of us.

For someone who cooks regularly, estimating dough consistency becomes instinctive. For someone who has never cooked, even boiling water can be a challenge.

What is expected from a Muslim is to be understanding. Even when anger arises, to be able to swallow it. These too are tests.

A person who constantly positions himself as superior—how does he behave when he sees someone less skilled than himself? Does he become arrogant? Does he belittle them? Does he praise himself? Does he become angry?

There is another important dimension to this matter:

If a flaw cannot be corrected within 30 seconds after being pointed out, then criticizing it may be deeply wrong.

Allah created every person with different traits. If you are troubled by something a person cannot change, then in essence you are objecting to the decree of Allah.

And that brings you dangerously close to objecting to Allah Himself.

A person's height, weight, appearance, or inherent limitations should not be mocked or insulted.

Likewise, psychological struggles or cognitive difficulties are also forms of vulnerability. These cannot be treated as grounds for humiliation.

However, being understanding does not mean remaining silent in the face of injustice.

For example, if someone you live with is disorganized or fails to show you the respect or care you need, you may choose to understand the situation and avoid constant conflict. You should not resort to psychological or physical harm.

And when necessary, distance is also part of the Sunnah.

No one is obligated to remain in harm.

If two people cannot meet at a common ground, instead of fighting, they can end communication. If a marriage becomes

unsustainable, divorce is permissible. Two mature individuals can separate without violating each other's rights.

But if you neither show understanding nor accept anything except your own demands, then oppression inevitably emerges. One party will inevitably become unjust toward the other.

And in Islam, there is no place for oppression.

Even in traffic: if someone wrongfully hits your car, the response is not to take revenge or harm them physically. You pursue your rights through lawful and legal means. That is part of reliance upon Allah (tawakkul). But you cannot become unjust.

Your heart must not produce darkness.

You must discipline your soul.

When a person feels wronged, he may be tempted to respond with anger, hatred, or darkness. But no one should be treated unjustly. Be patient.

When someone wrongs you, do not try to take justice into your own hands through aggression or rage. Leave the matter to its rightful place. Your Lord will take your right from the one who wronged you—do not worry.

No matter how wronged you feel, never forget this:

Allah is Al-'Adl, the Absolutely Just.

You are not abandoned.

Your rights will not be lost.

Your Lord loves you.

He does not allow injustice to remain unaccounted for.

What is required of you is beautiful patience—not complaining, not breaking, not collapsing… but enduring with dignity.

THE RIGHTS OF CRUEL PARENTS

We already know the rights of parents.

Allah and the Messenger of Allah ﷺ have repeatedly emphasized the importance and status of mothers and fathers in Islam. Because of this, certain fixed phrases circulate constantly in speech and thought:

"A mother's and father's rights can never be fully repaid."

But what if there is oppression?

In Islam, there is no place for oppression.

The Prophet Muhammad ﷺ, who is the mercy to all worlds, and whose character is the highest of all, even received revelation when he frowned at a blind man who came seeking advice. If even such a subtle moment required correction through divine revelation, then any tendency toward injustice cannot be ignored or excused.

Therefore, this subject must be approached with absolute fairness and objectivity for the sake of Allah. Remaining silent in the face of oppression is itself a form of wrongdoing.

Because of this, topics that people avoid out of fear of criticism must still be addressed clearly for the sake of truth.

In many cultures, especially where family ties are very strong, even knowledgeable scholars sometimes simplify the matter with absolute statements like:

“A father’s rights can be repaid in three ways, but a mother’s rights can never be repaid.”

Yes—motherhood and fatherhood are ranks that Allah has assigned within this test of life. It must be understood that in the realm of souls, there is no motherhood or fatherhood. These roles are part of the test system of this world.

On the Day of Judgment, we will all stand before Allah at the same level. The Qur’an even describes a scene where a mother may be willing to sacrifice her own child to save herself from punishment. This shows the intensity of that moment.

Just as Allah may create one person with one appearance and another with a different one, He also assigns roles such as “mother” or “father” to certain individuals in relation to others. That is all.

Understanding this does not diminish the importance of those roles. But it also does not grant them absolute authority.

If a person abuses that position, then they will answer to Allah.

Because there is no oppression in religion.

Can we say that the rights of a mother who buried her daughters alive in the era of ignorance are unconditionally sacred?

Can we say the same about parents who abuse or neglect their children?

What must be understood is this:

Yes, a mother carries her child in hardship, gives from her own body, and a father may also endure great effort and responsibility for his family. No one can deny this.

But none of this gives permission for humiliation, manipulation, threats, psychological pressure, or continuous oppression.

Statements like:

“I am your mother, I decide everything!”
“I will not forgive you for the milk I gave you!”

must be questioned.

Who created that milk?
Who owns all authority?
Who placed mercy in the heart of the parent?

Just as nothing in this world truly belongs to us, the status given to us by Allah cannot be used as a tool of oppression.

The child is a trust from Allah. And betrayal of trust has consequences.

So what is the responsibility of the child?

No matter the situation, a child cannot oppress his parents either.

However, after reaching maturity, while he is still obliged to show respect and avoid wrongdoing, he is not required to obey everything blindly.

A Muslim belongs to Allah—not to his parents.

Doing good to parents is ultimately for one's own benefit, just as doing good in general is for one's own benefit.

Parents themselves are part of the test, just like wealth and children.

Respect must be preserved, and Allah's pleasure must always be prioritized. But this does not mean accepting oppression against oneself.

A person also has rights over himself.

Whether we accept it or not, some parents do inflict psychological harm. And neither psychological nor physical abuse can be expected to be endured indefinitely in silence. Remaining silent in such cases is oppression itself.

And there is no place for oppression in Islam.

At times, patience may be the best response—especially when there is room for dialogue, correction, and maintaining relationships. But if there is physical harm, then appropriate

measures must be taken; patience does not mean surrendering to abuse.

Parents are also human beings under trial. They can make mistakes. They can have flaws.

Our duty is to maintain respect within the boundaries set by religion, and at the same time not to allow oppression against ourselves, while seeking the pleasure of Allah.

That is the balance.

FABRICATED INFORMATION ON SOCIAL MEDIA

SOME PREACHERS PRESENTING THEIR PERSONAL OPINIONS AS RULES

A person's effort on the journey of drawing closer to Allah, no matter how sincere it may be, can at some point become open to manipulation due to the environment they live in. As in everything else, a human being can also use matters of belief for selfish purposes.

“Indeed, those who conceal what Allah has sent down in the Book and sell it for a small price—those consume nothing but fire into their bellies. Allah will not speak to them on the Day of Resurrection, nor will He purify them. For them is a painful punishment.” Al-Baqarah 174

Selling matters of faith is not always for money; sometimes it may be for gaining likes, influencing society, becoming famous, or gaining respect. Only Allah can know what is in hearts. Therefore, what falls upon us is to act as objectively and rationally as possible.

If a Muslim wants to have knowledge about a subject, he must certainly check that subject from more than one reliable source. Especially with artificial intelligence spreading rapidly in every field, there is a lot of fabricated information, fabricated hadiths, fabricated verses, fabricated fiqh information everywhere.

People are trying to live their religion with what they see on social media.

In this time, the effect of social media on people, especially on young people, is undeniably great, as we are all aware of it. People can interpret their environment through their own experiences and evaluate right and wrong based on their own experiences. If a person's life consists only of social media, then social media is managing that person's life.

With the maximum effort I can, I try to keep the conversation very simple and superficial, but I would like to give an example on this matter; during Freud’s time, when repressed sexuality was central, all people explained their problems through it; when other theories became popular, people started expressing their problems through those theories; after TikTok, everyone started calling each other narcissists, everyone kept saying “this trauma, that trauma”; in the Middle Ages everyone was said to be possessed by jinn; in the Victorian era everyone had hysteria; in the 80s multiple personality craze emerged; after 2020 toxic relationship and gaslighting became popular; everyone is ghosting each other. People live their neuroses in the language of their era.

Since reaching correct information is very difficult, it is necessary for the one who wants to reach information to do research. Just as there are influencers in food and entertainment, so have influencer preachers emerged in matters of faith. Each influencer preacher has formed an audience, and interestingly, even in a way that I think is completely contrary to religion, these preachers are in conflict with each other.

“Those who divide their religion and become sects—you are not with them in anything. Their affair is only with Allah. Then Allah will inform them of what they used to do.” Al-An'am 159

“Turn your face toward the true religion, as one inclined to truth, and fear Him, and establish prayer, and do not be among the polytheists; those who divide their religion and become sects, each group rejoicing in what it has.” Ar-Rum 31-32

Everyone will give account for themselves. No one is responsible for anyone else’s account. Those who belong to a group, who consider themselves part of a group, know themselves. However, there are eager people who want to learn their religion and access knowledge, and these people are influenced by social media, by those with high visibility.

Some scholars’ enthusiasm may be very sincere, but there is also responsibility for giving wrong information while trying to do good. As we said at the beginning, people interpret their environment through their own experiences. For example, if a scholar’s relationship with Allah is based on fear, he conveys information through fear, and subtly makes listeners feel fear. If another scholar has built his connection with Allah on compassion, he (God forbid) describes Allah like a mother to his audience. All of these exist in the internet environment itself. I am talking about real examples. A scholar sees Allah as a commander, therefore in his explanations there is always formality between Allah and the servant. Some scholars are so attached to hope that no matter what question is asked, they always reduce everything to not losing hope.

What I want to show here is that visible people also have different approaches to the same subject. What falls upon us is

unfortunately to research the same information from different sources and filter it through our own intellect. I am not saying do not listen to social media scholars.

DO NOT LISTEN BLINDLY.

The most dangerous information is information mixed with lies. We must be careful about this. Some scholars, while speaking from verses and hadiths, add their own interpretation and present it like that. People then think the scholar's interpretation is the command of Allah. For example, one of the online scholars gives very beautiful examples and explains some matters in a very beautiful and systematic way. Then he suddenly adds "Allah gets offended." Now the person listening with that enthusiasm moves on, but these informations remain in the mind. In that person's mind, a concept of "Allah as a being who gets offended" is formed.

Does Allah get offended?!

MEANING OF GETTING OFFENDED: Getting offended is when a person with sensitive self-esteem, who takes criticism personally, has high expectations and a strong need for emotional approval, withdraws inwardly and emotionally distances himself when he feels misunderstood, unappreciated, or hurt.

Allah is Subhan. All negative attributes are far from Him. Can the attribute of "getting offended" be ascribed to Allah?! Such a thing is unacceptable. No matter how well-intentioned we are, it is not possible!! Not possible!!

A person who accepts Allah as a being who gets offended may, when a calamity happens to him, or even when going to

prayer, subconsciously think that Allah needs patience and worship. “I should pray or Allah will be offended,” “I should be patient or Allah will be offended,” “I should give thanks or Allah will be offended, (God forbid) let Him not be offended.” Even while writing these, one’s heart tightens.

In a social media post: “Do this act of worship for 20 nights, Allah will definitely give what you want!!!” “Recite this prayer 234234 times, Allah will reunite you with the one you love!!” In the comments you see many people saying, “I did it, it didn’t happen.” Note that they speak as if from the mouth of Allah, and people who trust this—whose religious awareness is newly forming—lose all trust by saying “I did it, it didn’t happen :(((”

And in this way, many people, especially those who are looking for faults, say: “See, all of this is like this,” “See, religion is fabricated,” and they influence society. How sad.

I wanted to show how social media and some influencer accounts can lead to wrong places through just a few examples. Many similar examples still exist on the internet today unfortunately. For this reason, do not rely on a single source. Never. You must expand your horizon and knowledge base. You must research.

NOTE: A similar situation is currently valid for artificial intelligence models. Artificial intelligence models may fabricate verses, hadiths, and sources just to be able to give you an answer. You must also verify the information you receive from artificial intelligence.

RELATIONSHIPS AND INTIMACY WITHIN THE LIMITS OF ISLAM

Those who give advice to their surroundings and whose words are listened to generally pass this subject without taking risks. In this time where social media has taken control of emotions and rules of behavior, there is a need to reveal the essence of this work. Let us put forward what is necessary as much as we can, whoever wants may benefit, and whoever does not want to benefit knows for himself. In the end everyone will give account for their own behavior. (It must be emphasized that I cannot decide here what is haram. I am only drawing the framework for the purpose of guidance.)

Because of the sensitivity of the issue, we will speak more deeply about this subject.

First of all it must be stated that in Islam the purpose of meeting someone is not “emotional consumption” but to understand whether the other person is suitable for marriage.

“Should we not even be friends?”

It is not possible to be isolated within social order, therefore friendships such as work friends or school friends may exist, but what is important here is not only physical closeness but whether an emotional environment is formed. Thinking about him more than others, writing to him first, feeling emptiness without him, constantly making private sharing, becoming an emotional shelter, starting to behave like a spouse is wrong because inevitably

physical behaviors and reactions will also begin to change. This door must DEFINITELY be closed.

The current understanding is that first people rise emotionally and then start to get to know each other; however what should be is the opposite of this. First character should be looked at then bonding should start to be formed.

Let us say an applicant came to us and we want to get to know them. How should we behave?

Intention must be clear. The purpose is never wasting time, satisfying emotional needs, attention or romance. If there is no marriage intention, every physical or psychological thing that forms in between opens the door to haram.

"Should we not even hold hands?" You should not hold.

"Only emotional messaging, is that also not allowed?" It should not be.

"So is it that sharp?" It is that sharp.

Regarding the places where communication will take place, conditions that will create haram and places where one stays alone are also religiously problematic. (I cannot say haram at this point but Allah says: "Do not even approach haram." It says not enter, APPROACH.)

Let us leave aside the "backward thinking" mentality dear brother. We both know that two people of opposite gender being alone together is not healthy. You can defend as much as you want

by saying “I have educated myself, I am civilized.” Everyone will give account for himself. You know. You should not stay together in houses, cars, hidden corners. Forbidden. Islam takes human psychology seriously.

The marriage candidate came, healthy environments were formed, clear intentions were stated, if everything is fine then how should we behave?

Emotional closeness must definitely be kept under control. One of the areas where the line is crossed most is here. Constant messaging, talking every day, night emotional talks, romantic expressions, emotional dependency, flirting, physical implications, sexual content speech all of these turn permissible communication into haram. These are behaviors that create emotional addiction before marriage.

“Should we not talk at all?”

Talking is allowed but content is important here. Islam does not say “do not meet.” On the contrary it supports conscious meeting. Character, religious understanding, life goals, family structure, approach to children, expectations, responsibility understanding, financial view, psychological structure, red lines; these are serious and life oriented talks that will of course be made.

The parties must preserve their covering and manners. Not only clothing but behavior covering must also be preserved. Flirtatious speech, intentional provocation, behaviors and actions that trigger the other party’s weakness, attention games, flirtatious tone of voice while speaking, all of these are the responsibility of the person. It should not be.

The duration of meeting must also be kept reasonable. If you are not ready for marriage, you should not enter this work at all.

"Let us have an engagement and the rest is up to Allah" and then wasting years is not correct.

"We got engaged already so we can cross haram limits a little since we will marry anyway" is not an excuse. Haram is still haram at that moment. No one knows how long they will live, you may die before entering haram and marriage. Even if you do not die, the haram actions remain recorded in your book even after marriage. While Allah commands not to enter haram, you cannot think that there will be no consequence by carelessly and defiantly saying "I will marry anyway."

In summary, if you are not ready for marriage materially or spiritually, you should not enter this work. Of course sustenance is from Allah. There may be blessing in marriage. However, in the environment there are hundreds of children living in misery due to marriages made with this mentality. We cannot ignore this. We are obliged to act responsibly.

"In this process of meeting, what should be the place of family?"

First of all, the marriage process should be managed by the two people who will marry. Families may only be included when the marrying people request help, and then they help and withdraw again.

The most basic subject of the marriage and acquaintance stage is boundaries. At the beginning boundaries must be set very clearly. No one is obliged to be with anyone. Therefore forcing demands on the other side and pressuring the other side is extremely wrong.

For example, you like eating apples very much, and your marriage candidate says "I hate apples." The thing you need to decide is this: "Is giving up eating apples a sacrifice I can adapt to?" If your answer is yes, share this situation and close the topic. If your answer is "I cannot give up apples," share this thought and leave the table. Everything is this simple. No matter what the topic is, logical or illogical, the decision system you must apply every time is this.

"My spouse wants this" >>> "Can I do this?"

If yes continue and do not bring the subject again later. If no say "I cannot do this" and leave the table.
For example one of the popular problems is one of the partners putting their family before their spouse.

"I will do a wedding dance with my mother before you, she is my mother for 30 years you are a stranger woman" if he said this, if he extends the cake to his mother before you, no matter how much effort you gave, you must be able to leave that table. Because sacrifice does not mean oppressing yourself. Or "I meet my male friends, they are like my brothers, you cannot interfere with what I wear" if you hear such sentences, no one can interfere with anyone is correct, you also do not have to stay with someone who does not feel responsibility towards you and makes you unhappy.

No one is obliged to be with anyone. Divorce is also permissible. There is no oppression in religion.

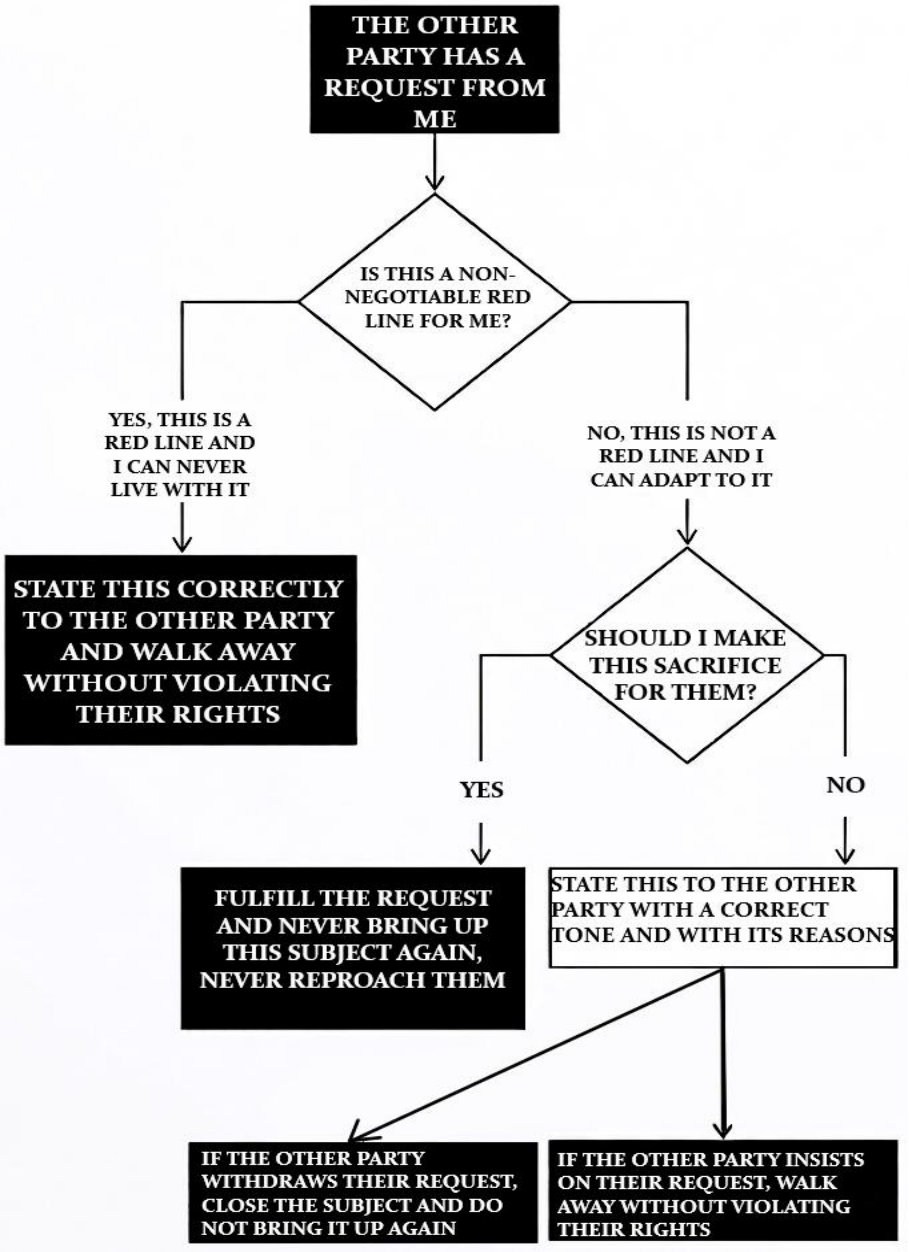
You cannot consume the things that must be lived in marriage before marriage.

Marriage is also an agreement in front of legal order. It is like a company agreement. It gives responsibilities to the parties. It binds the parties. It restricts people. One must enter marriage knowing these.

In this section we see that there is almost no movement space left. Yes the movement area is very limited in this matter. However relationships between men and women are not a toy, not a game. Marriage and family are serious structures. With the social media making everything easy and corrupting perception, the perception is in the opposite direction of what is explained here. However it must be remembered that marriage is done for "the sake of Allah." It is done for getting closer to Allah. Marriages made with desire and lust and entertainment also make their consequences experienced by the parties within the marriage.

Whenever Allah is forgotten in any work, it will lead the person to loss.

Every feeling, every behavior is being seen moment by moment, and keeping the heart pure is necessary. The marriage process and marriage is also a great test, it must not be forgotten. A peaceful marriage can only be possible with two souls who strive to earn the pleasure of Allah. Otherwise we see from the news around us and from divorce rates what kind of form marriages take.


THE OTHER PARTY HAS A REQUEST FROM ME
IS THIS A NON-NEGOTIABLE RED LINE FOR ME?
YES, THIS IS A RED LINE AND I CAN NEVER LIVE WITH IT
NO, THIS IS NOT A RED LINE AND I CAN ADAPT TO IT
STATE THIS CORRECTLY TO THE OTHER PARTY AND WALK AWAY WITHOUT VIOLATING THEIR RIGHTS
SHOULD I MAKE THIS SACRIFICE FOR THEM?
YES
NO
FULFILL THE REQUEST AND NEVER BRING UP THIS SUBJECT AGAIN, NEVER REPROACH THEM
STATE THIS TO THE OTHER PARTY WITH A CORRECT TONE AND WITH ITS REASONS
IF THE OTHER PARTY WITHDRAWS THEIR REQUEST, CLOSE THE SUBJECT AND DO NOT BRING IT UP AGAIN
IF THE OTHER PARTY INSISTS ON THEIR REQUEST, WALK AWAY WITHOUT VIOLATING THEIR RIGHTS

INNOCENT-LOOKING STEPS
BEHAVIORS APPROACHING HARAM (VIOLATION OF BOUNDARIES)
HARAM BEHAVIORS (EXPLICIT PROHIBITIONS)
SPECIAL INTIMACY IN GROUP SETTINGS
PRIVATE POSTINGS IN SOCIAL MEDIA AND DIGITAL SPACE
SECRET AND SOLITARY SECLUSION (KHALWAH)
CONTINUOUS EYE CONTACT IN KNOWLEDGE OR WORK ENVIRONMENTS
INCREASED PERSONAL AND PRIVATE MESSAGING
VIOLATION OF PHYSICAL AND PRIVATE BOUNDARIES
FREQUENT AND UNNECESSARY CONVERSATIONS WITH THE OPPOSITE SEX
DECREASE IN PHYSICAL DISTANCE AND CONTACT
EMOTIONAL AND SEXUAL INTIMACY
UNNECESSARY INTIMACY UNDER THE PRETEXT OF WORK OR EDUCATION
CONTINUOUS AND SECRET SHARING (MESSAGING OR JOINT ACTIVITIES)
MEETINGS CLEARLY CHARACTERIZED AS HARAM
PERSONAL AND EMOTIONAL CONVERSATIONS
UNLIMITED EXPENDITURE OF TIME AND RESOURCES FOR THE OPPOSITE SEX
RELATIONSHIPS THAT CROSS AND DEEPEN THE HARAM BOUNDARY
TRAVELING ALONE WITH THE OPPOSITE SEX
INCREASE OF ALONE TIME AND ENVIRONMENTS
PHYSICAL INTEGRATION AND NOT AVOIDING THE RISK OF ZINA
DISTANT GLANCES AND DISTRACTION
CLOSE SEATING AND REDUCTION OF PHYSICAL DISTANCE
HUGGING AND PHYSICAL CLOSENESS
PRIVATE AND UNNECESSARY COMMUNICATION
HAND-HOLDING OR MINOR PHYSICAL CONTACT
KISSING
DEPARTURE FROM SERIOUSNESS AND PROLONGED CONVERSATION
INCREASED DOSAGE OF INTIMACY AND JOKING
BEING ALONE OR CONTINUAL SECRET MEETING
REGULAR AND DETAILED PERSONAL SHARING
FOLLOWING THE OPPOSITE SEX AND FREQUENT COMMUNICATION IN THE DIGITAL SPACE
DIGITAL SHARING THAT IS CLEARLY HARAM
REASONABLE PROXIMITY IN WORK OR CONVERSATION AREAS
VIOLATION OF PHYSICAL DISTANCE IN WORK AND EDUCATION AREAS
SITUATIONS OPENING THE DOOR TO ADULTERY AND DEEPENING INTIMACY
LIMITED DISTANCE IN LEARNING OR NECESSARY COMMUNICATION
INCREASING SECRET AND PRIVATE CONVERSATIONS
CLEAR VIOLATION OF FINAL BOUNDARIES IN RELATIONSHIPS

ADHAN IS A COMMAND: "COME NOW!"

When the call to prayer is recited, our reactions are also part of our test. The time between the two calls to prayer is not a space left to your own discretion. It is a granted and reasonable reprieve. This means: we cannot postpone prayer by saying, "There is still time anyway, I'll pray later whenever I feel like it."

The adhan is a command: "Come to presence now!"

Just as a soldier cannot say "Alright, I'll come later, did the days get stuffed into a bag?" when the commander calls him, when the adhan is recited it is not correct to say, "Alright, there is still time, I'll pray later anyway." The primary duty of a Muslim is to pray. You did not come to this world to enjoy yourself, my dear brother. You came to pray. The whole agenda of your life should be "performing your prayer." All worldly affairs should be shaped according to this agenda.

We are not saying that a bus driver should drive the bus off a cliff and stand up for prayer when the adhan is called, or that a surgeon should abandon a patient in the middle of an operation and go pray. We are talking about casually delaying the "come to presence" command.

Delaying something shows how much value you give to it. If you were able to stand up immediately when they said, "If you come now we will give you a kilo of gold," but you do not turn to prayer when the adhan is called, then this means you value material things more than prayer.

Some groups organize religious events in the evening and place those events before prayer time. Many people attend these events and delay their prayers. Or some preachers and speakers continue their talks even though the adhan has been called. In such times, shouldn't a sincere Muslim put his hand on his heart and think?

To listen to a servant, to listen to a religious talk, or to turn toward the call of God?

Some may think, "It's not necessary to be that strict." We will all see on the Day of Judgment which behavior was better.

WITHOUT ENTERING A STATE OF DISTRESS, IT IS NOT POSSIBLE

Sometimes it does come to mind: “Why do I have to suffer so much hardship? Wouldn’t it be enough if Allah simply gave me what I want and I just gave thanks?”

If it were possible to pass this journey of trial without pain, without patience, wouldn’t the Prophet Muhammad (peace be upon him), who was sent as a mercy to all worlds, have done so in the first place?

I am aware that accepting this is not easy, but what are hardship and calamity really?

The human brain tends to fear what it does not know. Our Lord, knowing us, has sent the Noble Qur’an. It says: you will be tested with controlled poverty, you will feel controlled pain, you will experience the sorrow of being separated from your loved ones. I am telling you all of this beforehand. If you truly believe in what I say, if you believe in My existence, if you trust My justice and mercy, then you will surrender yourself to Me.

If, despite being informed in advance of what will happen, we act as though we did not know and create chaos, darken our hearts, and rebel, acting against the commands of Allah, does this not mean we have failed to uphold the promise we gave to Him?

Either you are knowingly challenging Allah, or you are clearly breaking your promise—there seems to be no third option.

Just as steel must be struck and forged under high heat for a long time in order to become strong, the human soul must also be forged through hardship for it to become firm and purified. In order for the heart to turn into a diamond, it must burn under intense heat.

Burning is an unavoidable part of this path, my friend. Burn with love, burn with longing, burn with shame for what you have done—but burn. Souls that manage to ignite in this world will succeed, while those that fail to do so will inevitably burn in the Hereafter. I do not think one can enter Paradise easily without being purified, without being refined, without being cleansed by fire. Is light ever equal to darkness? Is the one who knows equal to the one who does not know? Is the one who strives equal to the one who does not?

On one side, the most beloved of Allah, the light of the universe, the Prophet Muhammad (peace be upon him), had his tooth broken in battle, his body covered in blood, and was stoned for hours until he was driven out of the city in a bloodied state. On the other side, if you think that someone who chases their desires all their life and occasionally eats to excess and then says "Praise be to Allah, I am very grateful" and burps will also be admitted into Paradise, you may be mistaken. Accountability will not be that easy, especially for those who do not fear the Day of Judgment.

STORES
STORES
AVM
I AM VERY ANXIOUS ABOUT FAILING TO ATTAIN ALLAH'S APPROVAL WHEN THE DAY OF ACCOUNT COMES
ALLAH FORGIVES, DON'T EXAGGERATE!

EVERY HARDSHIP IS FOLLOWED BY EASE

Allah states that after every hardship comes ease. Just as night is followed by day and winter is followed by spring, our life of trial is also a whole composed of ups and downs.

When a person experiences severe situations, the ease they expect is usually the disappearance of that difficulty. However, this does not always occur in the form of the calamity ending. Sometimes the person becomes capable of dealing with that hardship, and it no longer feels as painful as before.

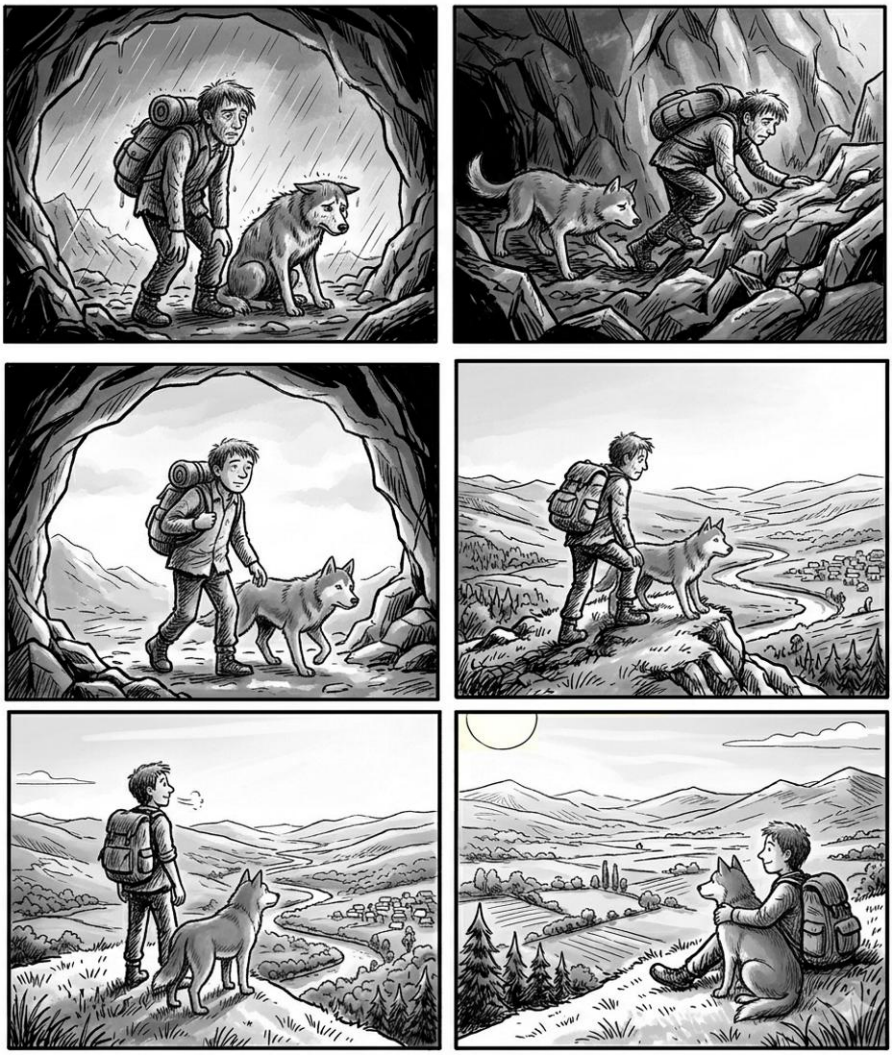
The human psychological structure is, in fact, far more resilient than one assumes. It has an extraordinary capacity to adapt. People can even lose their loved ones; after a period of mourning, the brain adapts to the situation. A person who a year ago, due to the death of a family member, stopped eating and drinking for days and had swollen eyes from crying may, a year later, be seen laughing and chatting with friends. This itself is also a form of ease.

What tightens your heart and constricts your chest may initially overwhelm you, but later, as your heart learns to cope, it no longer feels as tight as before. This too is ease.

If under the weight of trials the person does not collapse, and if their soul, faith, and belief become unbreakable, this too is ease.

Sometimes calamities continue to come one after another, and a person complains, “Why does this always happen to me?” Just as a muscle grows stronger when weights are increased for an athlete, similarly, for the soul to continue developing, hardships may

increase according to a person's capacity. This should not be forgotten, and every hardship that comes should be met with beautiful patience, my dear brother.



STRUGGLING MAY ATTRACT HIS MERCY UPON YOU

Of course, only Allah truly knows who belongs where, whether deeds are accepted, and what is sin or reward. The Qur'an also mentions that the deeds of some people will become void. If that is so, then it also means that the acceptance of deeds is not something guaranteed.

Some people perform prayer and give charity in such a way that you would think they are carrying the keys to Paradise. Instead of bending low in shame due to their flaws and helplessness, they stand tall in their posture and walk as if defiant.

People also forget this: being able to pray, to fast, is itself a gift. A favor. If a person sees standing before Allah (God forbid) as if it were a favor they are doing to Him, then they are clearly on the wrong path.

Is it a favor to be granted audience with a king, or is it the king's favor that he allows a helpless person into his presence?

If Allah had not willed it, you would not have been able to will it either. So turn inward and listen to your heart. If your heart is filled with worldly desires, then I advise you to quickly repair your relationship with your Lord.

It is not too late. Your Lord is extremely forgiving, extremely merciful. Seek forgiveness before the day comes when eyes will be filled with terror. Repent. Allah is the One who accepts repentance abundantly. Stop insisting on your sins. Stop convincing

yourself that some of your actions are not sins. You need to start doing something immediately. Stop delaying and turn to your Lord.

Have you guaranteed Paradise that you are so at ease?

Even the Prophet Muhammad (peace be upon him), who is the mercy to all worlds and was promised Paradise, continuously sought forgiveness, his heart constantly trembled, he prostrated through the nights, and fasted for long periods. Do you not think you may be overconfident in yourself and your deeds?

On this path, we will pray, make supplication, remember Allah constantly, acknowledge our helplessness, beg Him, give charity and zakat, read the Qur'an, wake up for night prayer, sometimes manage all of this, sometimes fall short, repent, avoid sins and forbidden actions, and remain in constant connection with Allah.

Like a bird fallen into water, we will keep struggling from side to side, hoping to earn the pleasure of Allah.

No matter how much a person struggles, their struggle alone will never be enough to save them. Even if one were to remain in prostration their entire life, they could not repay the right of even a single glance.

Yet your struggling may, by Allah's mercy, draw His grace upon you.

Struggling means still having hope.

Especially in moments of hardship.

CHOP HIS HEAD OFF!!

IF ALLAH WILLS, HE CAN EVEN PLACE YOU IN A BAG OF SUGAR

As servants, we sometimes fail to realize what Allah is capable of. A servant worrying about his sustenance is like an ant placed inside a container.

While insects around it may harm it, Allah has taken you out from among other ants and placed you in a separate container. Yet you worry, saying, “I am alone.”

He is observing you. When you cannot find other ants around you, when you cannot find even a single grain of sugar, will you turn to Him, or will you panic and scratch at the walls of the container?

Most of the time, because the servant cannot comprehend his situation, he keeps forcing his sustenance. And the more he forces it, Allah may keep him waiting longer in the container so that he may turn to Him.

For you, moving an ant from one place into a bag of sugar is easy; for Allah, bringing you out of your current hardship into abundance is far easier than that. But we fail to understand this.

What is conveyed about Islam often appears in people’s minds like a fairy tale or a story. Even those who say “I believe” sometimes seem to believe in a kind of intoxication. Just as cars move on the road and people walk, when the time comes, angels and demons will drag people before their eyes in the same reality.

My aim is not to create fear, but we fail to grasp reality so deeply that one is left in astonishment.

Imagine this, my dear brother.

Truly imagine it.Focus as much as you have never focused before.

Think.

A news report appears on television and social media. The report says there is great chaos around the world. The presenter announces in panic: “Dear viewers, the apocalypse scenario has become reality! According to the latest reports, all countries have gone on alert. Aliens have invaded the Earth! They have spread across the entire world. They possess technology far superior to humans. They are invisible to the naked eye and can move at the speed of light. According to authorities, they are extremely numerous. At least two aliens are around every human, monitoring them moment by moment and recording all of humanity. Even the highest level of human technology is powerless against this alien form. There is nothing that can be done; they are among us. After attempts at communication, their message is as follows: Humans are harming each other and the world they live in. There is no place for evil in the universe. We are monitoring you all; we will eliminate the evil among you and relocate the good ones to another planet.”

What would you feel? If you witnessed this scenario as real, what would you feel?

Can your mind truly grasp the chaos that would unfold?

What we are living right now is very similar to such a scenario.

At this point I want to speak more to believers than to non-believers. My dear brother, while everything is this real, while angels are recording your actions at every moment, how can you be so at ease?

How can you so easily deny and rebel while Allah tests you through hardships?

How can you be so attached to worldly life and pleasures?

I swear that all of this is real. I swear that the Day of Judgment will come.

What falls upon us is to remember Allah at every moment and not forget Him in ease or hardship.

And then, if He wills, Allah can place you in a bag of sugar. But do not forget: if He does not will it, there is no one else who can grant it.

Trust that in every decision of Allah there is wisdom, and that He will decree what is best for you, and have confidence in His judgment.

And please, try to see the seriousness of this now. Do not read this and simply say, “Yes, this is right, we should do better,” and then continue your life as before, continuing with sins.

Take action. Take a step. You need to do something.

THE DEVIL DOES NOT COME
WITH HORNS, WITH A TRIDENT.

HE COMES AS THE VERY THING YOU
DREAM OF.

ACCUMULATING WEALTH AND NOT SHARING

Imagine a room where 100 people are gathered. A box of provisions is brought inside and placed in front of one person, and then the door of the room is locked. Do you think the box of provisions belongs to the person in front of whom it was placed, or to the entire room?

If we do a superficial analysis, we see that 1% of the world's population holds 99% of the world's financial power.

As a general mindset, almost everyone has a desire to become rich, to feel rich, to keep more than they need, a desire for accumulation.

Why?!

Just as it is against humanity, reason, logic, morality, and etiquette for the person in the room to say, "ALL OF IT IS MINE! ALL OF IT IS MINE!" about the food box placed in front of him, similarly, the greed of people who constantly strive to accumulate more than they need in the world is not something acceptable.

No matter how rich you are, what will fill your stomach is no more than a bowl of soup, so why this greed?

You can die at any moment. No one can guarantee that you will not suffer a heart attack in the next second. Why are you so

attached to the world? Why do you chase your desires so much? Is it logical?

Non-believers think, “I only have one life, so I will enjoy it as much as I can,” and thus drown in the world. But you—my believing brother? You who say you believe in the Hereafter? What is your excuse for chasing the world?

Have you secured your Hereafter? Is that why you are so relaxed and indulgent in the world? Is that why you chase worldly wealth so much?

“Let me buy a house, then another one, a summer house, a winter house would be nice too, a luxury car, one for my wife, one for my child, a 4x4 for trips and company use, register it under the company and take from workers’ rights, my wife likes gold so let’s cover her from wrist to neck like an African tribe, during Ramadan we’ll break our fast in luxury restaurants ten times the price, let me also buy all the gadgets I see on social media, I’ll use them once and leave them but it doesn’t matter, let no one say we don’t have it, everyone has it so should we not? Let me give 20 lira to a beggar and that’s it, I’m very thankful, I am the most religious person.”

Wealth is not always given because you are Allah’s favorite servant, be careful my dear brother. And you, my brother tested with poverty, do not let your eyes fall on those whom Allah temporarily allows to benefit from the world. The matter may not be as you think. Be content with your state.

I am not speaking in a “poor rhetoric” way—truly be content. The Prophet Muhammad (peace be upon him) also experienced days without food and hunger. If Allah had willed, could He not have spread all the treasures of the world before the Prophet Solomon (peace be upon him) or the Prophet Muhammad (peace be upon him)?

Allah gives to some servants abundantly in this world so that they cannot claim anything in the Hereafter. Focus on yourself, on fixing your relationship with Allah, on drawing closer to Him. Maybe you will endure 3–5 more years and then reach eternal happiness. Or maybe tomorrow Allah will shower you with blessings from an unexpected place. Everything depends on His command “Be.”

People are in a kind of intoxication, a filter over their perception. Everything about religion, everything related to Allah feels like a story even to those who say “I believe.” Even believers sometimes believe as if supporting a team.

I swear it is as real as your mother, your father, your friends, as real as drinking water. You are constantly in the presence of Allah and the angels. You are constantly under observation, being recorded, and yet you are still not aware of the seriousness of this situation. You are still accumulating wealth like a squirrel. Chasing luxury. For God’s sake, come to your senses.

Even among those considered religious, people now look for a “religious Brad Pitt” or a “religious Angelina Jolie” as spouses. Religious women raise their financial expectations to the

sky. Religious men lose interest when they do not find what they see on social media. What kind of mindset is this? Why does no one notice how distorted this situation is?

Older generations try to impose rigid top-down pressure and label the younger generation as ignorant, while the younger generation has lost respect for the older generation. Mosques are empty, everyone is obsessed with status and position.

"My dear brother, I am not like this" you say—but let me ask you: when was the last time you woke up and went to the mosque for the dawn prayer?

While you struggle to afford an average car after years of work, while you starve yourself to buy the latest phone or appliance, did you show the same effort for your prayer? Did you rush to prayer like you rush to work?

Our religion is a religion of tolerance, but tolerance does not mean free entry for everyone. It is for those who sincerely turn to Allah, repent, and do not justify their sins.

Allah decides how He will deal with His servants. He may forgive a great sinner in a way we cannot understand, or punish a seemingly pious person in a way we cannot understand. But the Qur'an also states that those who follow their desires face punishment.

Wanting beauty in this world is not wrong. But chasing the world and desires is wrong.

“One marriage, everything must be the most expensive.”

“I love them so much I cannot live without them.”

“I bought this last year but a newer model came out.”

“My neighbor bought it, I must have it too.”

“I deserve everything because I protected myself all this time, I want 100 kilos of gold as dowry.”

“Does he have a house? Does he have a car?”

“We need to open a fifth branch, maybe a sixth by year-end.”

“Buy a lot, keep it, if it breaks, throw it away.”

“May Allah provide!”

PRAY WITH ME!
"LET'S MAKE LOVE"
MEDIA AWARD
THEY JUST CAN'T GET ENOUGH!
INCREDIBLE! HA HA!
HA HA HA!
"LET'S MAKE LOVE"
BENİM ARKAMDA NAMAZA DURUR MUS
CONTRACTS
DEMONIC MEDIA CORP.
GLOBAL REACH
RATINGS

THE ONE WHO LOVES DOES NOT HESITATE

A man loves a girl so much that he travels all the way from Kars to Aydın by bus just to see her for an hour. A woman loves a man so much that, although she would not even bring him a glass of water at home until adulthood, she puts in hours of effort, prepares sweets, carries them, and feeds him with her own hands. Most likely, in the end, when feelings cool down, they break up over a trivial reason anyway. So why do these people, who are too lazy to even reheat the food in the fridge and instead order food from outside, show no hesitation when love enters the picture and put in so much effort?

Because the one who loves, the one who sincerely wants, does not hesitate.

In the Qur'an, it is also mentioned about people who come to prayer lazily and those who are reluctant to pray. From these verses we understand that a "truly turned toward Allah" person, a "heartfully oriented" person, does not hesitate to spend effort and time in the path of Allah. If he is hesitant even though he believes, then we can say something is missing.

No one attributes punishment to himself. Everyone's heart is clean, everyone's intention is clean, everyone lives with the assumption that they will go to paradise. "Allah's mercy is vast anyway, He will forgive us all," right?

Our Lord says: “I will surely fill Hell completely with jinn and humans.”

If Hell is going to be completely filled; if you are among the people of Paradise, and I am among the people of Paradise, then for God’s sake how will Hell be filled?

We keep talking only about the parts of life and religion that suit us. Paradise, houris, rewards, “Allah forgives,” “my heart is clean,” rewards, rewards, rewards… Dear brother, the aspect of punishment is also very real, and doesn’t your heart tremble at all from Allah’s statement “I will fill it completely”? Are you that confident in your deeds?

In the early days of Islam, the number of Muslims was perhaps small, and at that time people compared themselves with the rest of the world and felt somewhat at ease. However, right now there are about 2–2.5 billion Muslims, I would like to remind you.

Allah does not say “those who do not pray,” pay attention! He says “those who are reluctant in prayer.” Here, if you notice, we are not even talking about those who do not pray; we are talking about those who pray reluctantly.

This matter is not something to be taken lightly or joked about. I personally witnessed a preacher on Friday saying to the congregation, “Even if you normally do not pray, your nature is sound, you will be saved,” or something along those lines.

Dear brother, there are narrations that say that out of 40 people leaving the mosque, only 1 will be saved in the end times. The test is not rosy. This is a very serious matter. It is a matter of eternal salvation and eternal punishment. We must pull ourselves together no matter what.

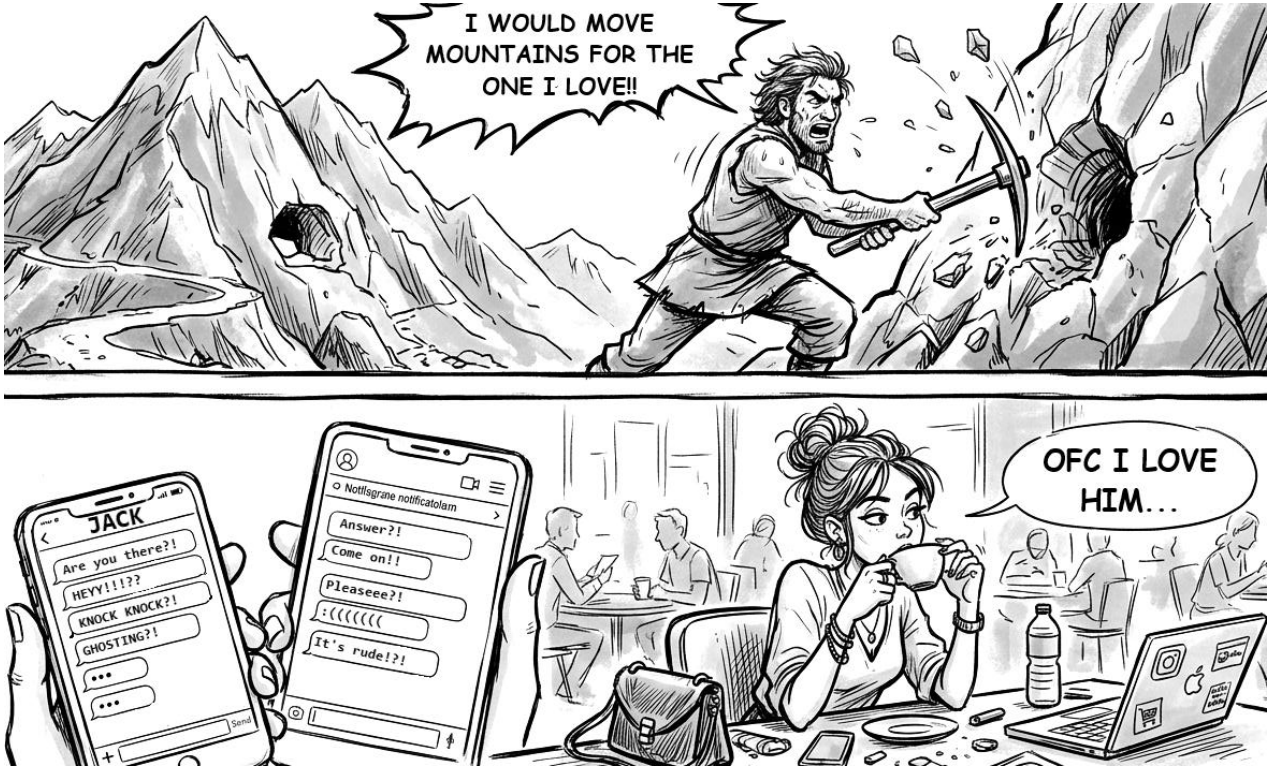
This is not something to be passed over with an “yes, we should start now” thought.

It is a matter of “my faith is slipping away” rather than a matter of passing it off.

At this point, one should not confuse the issue. We are not talking about struggling when waking up for the morning prayer, performing ablution with freezing water while half asleep, or standing up for prayer while feeling weak. Or struggling due to illness or disability while praying. Enduring these difficulties and striving sincerely may, in the sight of Allah, be more valuable than a prayer performed easily and comfortably.

What we are talking about here is reluctance: the soul’s discomfort with the existence of prayer, zakat, and Allah’s commands. Being reluctant to come to the presence of Allah. Being reluctant for prayer. Being reluctant for zakat.

If a single ant spends its entire life carrying grains of sand to its nest, could it ever “earn” even a piece of chocolate?


I WOULD MOVE MOUNTAINS FOR THE ONE I LOVE!!
JACK
Are you there?!
HEYY!!!??
KNOCK KNOCK?!
GHOSTING?!
Send
Notifsgrane notificatolam
Answer?!
Come on!!
Pleaseee?!
:(((((((
It's rude!?!
OFC I LOVE HIM...

I AM A GOOD PERSON, MY NEIGHBORS LOVE ME, AND I HELP THE POOR.
DAILY SALAH?!
I DON'T PRAY BECAUSE I CAN'T FIND THE TIME WITH ALL THE WORK AND BUSINESS, BESIDES, ALLAH KNOWS THE PURITY OF MY HEART.
PRAYER IS ESSENTIAL, BUT AS YOU WISH.

If a thousand ants worked for their whole lives, would they ever be able to produce even a single piece of chocolate? If they cannot, then when someone gives that ant a piece of chocolate, it means none of them can ever truly “pay” for it.

Likewise, a servant can never pay the full price of the blessings given to him.If all created beings gathered together, could they create even a single grain of sand, not from Allah’s creation but from absolute nothingness?

Then even if a person spent his entire life in bowing and prostration, he could not truly earn Paradise, nor even pay for a single sip of water.

If that is the case, do you not feel even a trace of shame before the One who created you?

And yet, do you still deny?

YOU MUST WALK WITH YOUR DEVILS

Life is already hard; on top of that, you are struggling with whisperings (waswasa). Just when a sense of eagerness rises within you, you make your ablution beautifully and stand for prayer. The devil begins his duty. You perform your prayer, you raise your hands and want to make supplication with a sweet peace of heart, but a thousand and one thoughts flood your mind. You say, “Let me get up and read the Qur’an,” but people around you start giving you tasks. You say, “At least let me listen to an Islamic talk,” but by the time you open the video of the lecture, you find yourself face to face with countless distractions that pull your mind away.

There is a film about a highly intelligent man who sees imaginary people and believes them to be real. At first, the audience also thinks these figures are real, but at the end of the film we understand that these characters causing his abnormal behavior are only seen by him. After he realizes this, he continues to see those imaginary figures, but he learns to walk with them and continue his life while they look at him.

Dear brother, perhaps until now you have been living alongside the dark emotions and impulses within you. You did not see the devil, yet you may have fallen into mistakes by following his whisperings. Now this may be a point of awareness for you. By recognizing that the unlawful thoughts arising within you come from the devils, and that the feelings preventing you from drawing closer to Allah come from Satan and the lower self (nafs), you can take a step to resist them.

You must realize that thoughts such as seeing yourself as sinful and therefore thinking "it is better if I do not approach Allah," or the cycles of excessive and continuous guilt that arise when you fail in your acts of worship or cannot fulfill your responsibilities properly—these inner accusations that keep you distant from your Lord are from Satan.A sincere turning of the heart can change your entire eternity.

You may sometimes find no sweetness in your acts of worship. Sometimes everything around you presses so heavily upon you that you may even feel like destroying everything, even opposing the commands of Allah. You may feel exhaustion and even weariness due to the weight of spiritual responsibility placed upon you. The underlying cause of these is most likely Satan and the nafs. We must recognize this and learn to walk alongside them without letting them lead us astray. When necessary, in voluntary acts of worship, we should progress without oppressing ourselves or exhausting our souls.

When Satan rebelled, he made a promise. And Allah also made a promise. Do not forget this.

WASWASA IS A SIGN THAT YOU ARE ON THE PATH

The fact that a person constantly struggles with waswasa (whisperings) is a sign that he is being tried to be led astray. Why would Satan even bother with someone already walking a wrong path?

In fact, the waswasa one receives also reveals the depth of one's faith. They say, "a thief does not enter an empty house," and similarly, waswasa does not come into an empty heart.

One of Satan's greatest traps is the trap of perfectionism. All these types of whisperings—from whether your ablution is valid, to whether your focus in prayer has been lost, to thoughts that you are not worthy of prayer because of what comes to your mind—are perfectionism-based whisperings. In modern psychology this is called perfectionism paralysis. When Satan cannot lead a person into sin directly, he approaches from another angle.

It is as absurd as a soldier in the middle of battle abandoning his sword just because mud splashed onto his armor. Likewise, it is just as irrational for a servant to abandon the prayer mat because waswasa enters his heart. Allah does not want your heart to be a sterile laboratory; He wants you to come to peace despite that mud, struggling and still turning toward Him.

Focusing on a thought feeds it. The solution is not to focus on the thought or analyze it, but to take a physical action. Do

something. Do not remain still. If you are doing something, keep doing it. Even if you feel incomplete, pray. Even if you feel bad, pray. Even if you feel impure, pray. Even if you feel shameless, pray your prayer.

While making ablution: “this part stayed dry”; while praying: “a haram thought came to my mind”; while giving zakat: “is it less or more, deficient or excessive?”; while fasting: “did I break it by eating forgetfully or not?”…

Leave all of this, dear brother. Leave worrying about whether chewing gum breaks the fast. Turn to Allah. Turn your heart.Stop drowning in details.

Our religion is not that difficult. You will fast one month and pray five times a day. That is all.

When a person loves someone, even if he makes mistakes, he goes and lies at their door, begging and pleading to be forgiven. Your inability to pray your whole life because of details is like refusing to eat your whole life because you cannot decide what to eat.You must act. You must do something.

Let us imagine a game of chess. Even if all the white pieces are still on the board and black has only one pawn left, if white’s time runs out, black wins the game. Satan’s aim is not to win the match; it is to keep you busy. When you are distracted, your time runs out and you lose anyway. Even if all your pieces are standing, you still lose—do not forget this.

Saying “my mind is too full, if I pray like this my prayer won’t be accepted” and delaying the prayer mat is as irrational as saying “I am sick, so I will not take medicine until I recover.” Prayer itself is the medicine that will purify you. Even if you are dirty, you will pray. Even if your heart feels tight, you will pray.

The antidote to waswasa is not thinking; it is action.You are not expected to be a flawless robot; you are expected to say, “My Lord, I came to You despite everything.”

Let it be cloudy in your mind, let it be confused in your thoughts. You simply take that physical step. An acted-upon imperfection is far more virtuous than a perfection claim paralyzed by waswasa.

NOT EVERY TRIAL COMES FROM OUTSIDE

We always say: to be purified, to become clean, to become worthy of Paradise, to become in accordance with the pleasure of our Lord. Yet reaching this state does not always come through external trials. In some cases, a person finds strength by clinging to the justice of Allah in the face of external hardships, taking refuge in his own righteousness.

People may treat you badly, oppress you; and you say, “I have entrusted my matter to Allah, He will not leave my rights with anyone,” and you continue to be patient.

But a person may not always be able to hide behind the shield of “being right” when he is alone with himself. Imagine having a baby: the child is not aware of itself nor of its surroundings, it only cries. What an immense distress. It cannot express its pain, it does not sleep, and it does not let you sleep either. It screams as if tearing itself apart. You are left with this situation for months.

What can you do to the baby? You may become angry, sad, cry, complain—but you cannot turn those overwhelming emotions into actions that Allah would not be pleased with. You are forced to endure.

The real issue is what a person does at the exact point of breaking.“But my neighbor’s child cries for two minutes and stops, while mine cries through the nights.

Is that fair?!"

Yes, it is fair.

Every human is born with different characteristics. Some are tall, some short, some heavy, some slim. Some fill quickly, some slowly…

Your neighbor's anger may rise to 100 in two minutes, while yours may take eight hours to reach that level. What matters is how we behave at that point of 100.

Therefore, you should not say, "Why do I have such heavy trials while no one else is tested like me?"

Someone else's patience is like a bicycle, their test is according to that; your endurance is like a tank, so your test is also according to you, and your reward will be according to that.

Let us remind ourselves again: the matter is not you; the matter is Allah. The matter is faith, the matter is salvation, the matter is knowing and honoring Allah. The matter is servitude.

Trials are not always about enduring external hardship; sometimes they are about enduring yourself. How beautiful it is for a person to know his own shortcomings. If there is anger inside him, if there is impatience, what could be more beautiful than recognizing this and seeking refuge in Allah because of his own weaknesses?

-LET'S PRAY TOGETHER-

"My Lord, I do not want to get angry, but sometimes the anger inside me overflows. Help me."

"My Lord, I want to walk on Your path, but I fall into desire. I seek refuge in You from my desire."

"My Lord, I am deeply worried about my future. Protect me from paths that would displease You."

"My Lord, do not make me among those deceived by the adornments of this world. I seek refuge in You from being deceived by the world."

"My Lord, I seek refuge in You from approaching what is forbidden."

"My Lord, I seek refuge in You from the evil feelings within me."

"My Lord, protect me from everything that distances me from Your pleasure."

"My Lord, protect me from becoming among those who take their desires as their god."

"My Lord, grant me patience to endure the trials You place before me with beautiful patience."

“My Lord, grant me the ability to perform my acts of worship in a manner pleasing to You and without deficiency.”

“My Lord, I seek refuge in You from Satan, his whisperings, and his circling around me.”

“My Lord, guide me to the straight path; I have no helper besides You.”

“My Lord, grant me understanding of You and the ability to obey Your commands and prohibitions.”

“My Lord, forgive all of us along with my brothers who say ‘Amen’ to these prayers, and admit us into Your Paradise.”

Ameen.

LOVE, LOVE

Dear brother, love… just love…

When a person is loved, he becomes something entirely different. It is as if it is embedded in his very nature. Think of a mother—she endures years of hardship, yet when her child embraces her neck, she forgets all the exhaustion she carried. A father may turn his nights into days, may remain sleepless for years, yet when his wife or child embraces him, he forgets it all. Even among people who love each other, they often end up arguing because, deep down, they feel unloved; yet a couple of kind words, a sincere smile that shows value and care, can make all their defenses collapse at once.

Love…

When a person feels loved, no matter how heavy his burdens are, he suddenly forgets them. If only you could understand that Allah loves you…

If only you could understand…

What would a lover not do for the one he loves? Your Lord loves you so deeply—if only you realized it… He loves you despite you.

Do you not love your Lord who created you at all? Does it not even come into your heart? Does it not cross your mind? When did you detach yourself so completely from everything? When did you turn all your being entirely toward the world?

Does it not even come to your heart to speak with your Lord, to stand in His presence?

Even if you are sinful, even if you have fallen into forbidden acts, the door of your Lord is always open. You only need to sincerely turn toward Him.

Human beings, by their creation and design, possess a system capable of learning from scratch, transmitting what they learn, analyzing it, and most importantly distinguishing between truth and falsehood. From infancy, they begin collecting data through their eyes and ears, and then the mind starts classifying it, filtering it through the heart.

If you think the heart only pumps blood, you may be mistaken. That is only the anatomical knowledge humanity has reached. The heart also carries the potential to guide a person toward truth.

Those whose hearts have darkened and whose souls are disturbed by truth may try to cloud the matter with philosophy, but truth is one. Since this topic easily leads to extensive debate and confusion, it is healthier not to go deeper here.

Human beings have been created with a structure that allows them to reach truth through this system of understanding formed from zero. They are born with no knowledge, and through the data they collect, they are capable of reaching Allah. In the Qur'an, Allah states that there is no sin He cannot forgive and that the door of repentance is open. This shows that even if we committed mistakes before recognizing Allah, our Lord is full of mercy and accepts repentance abundantly.

So the thought "I have committed too many sins" is not, from this point onward, an excuse to avoid turning toward Allah. If a person understands this yet still does not turn to Allah, then after that he will find no helper for himself.

If you are neglecting your obligations while still having health and capacity, I want to remind you to come back to yourself.

"Whoever desires the fleeting life and its adornments, We hasten for them in it whatever We will for whomever We intend. Then We assign for him Hell, which he will enter condemned and rejected." (Surah Al-Isra, 17:18)

"Indeed, those who do not expect to meet Us, who are satisfied with the worldly life and feel at ease in it, and those who are heedless of Our signs—those, their refuge will be the Fire because of what they used to earn." (Surah Yunus, 10:7–8)

MAHVOLMUS

IF THERE IS DESIGN, THERE IS PURPOSE

When we look at a car, we see that a specific design has been applied for its aerodynamics, another design for its electronic system, and yet another for its mechanical components. But why are these designs there? Couldn't they have simply welded flat iron plates into a box-like structure? They could—but then the purpose would not be fulfilled.

Because the goal of the car is not merely to move, but to move efficiently: to meet needs, provide comfort, insulate sound, reduce vibration, absorb shocks, resist wind, and therefore travel faster. So the reason for design is the existence of a purpose to be achieved.

Where there is design, there is purpose.

Let us consider a baby: in the womb there is no light, yet eyes are designed; there is no space to walk, yet legs are designed. There is design. Therefore, there is a purpose. And what is that purpose? For that baby to function in worldly life—to speak, think, walk, taste, and through the data it gathers, reach its Creator. If there is a purpose, there is also will. Without will, there can be no purpose for anything.

So if we observe design in every part of the human being—hands as design, ears as design, eyes as design, every part crafted with precision—can we really say that such a being has no purpose,

that it came into existence randomly and will simply eat, live, and die?

Can we say that hundreds of engineers design a car and then claim, “This car has no purpose; it just happened to exist by chance and will eventually rust away”?

Can we say that a laboratory is established, equipped with advanced technological devices, and then claim, “It was created so that it would simply age and decay where it stands”?

Can we say that a baker places bread on his counter and intended it to rot and go to waste?

When every design has a purpose—when a car is designed to be driven, a laboratory to conduct research, and bread to be eaten—what leads us to think that human beings alone were created without purpose?

Human beings, too, have been created only to serve and worship Allah, dear brother.

THE TRANSFORMATION OF WORSHIP INTO AUDITORY CONSUMPTION

I would like to open a window regarding certain states such as “maqam intoxication” and the “seda (melodic tone) temptation.”

In our religion, it is Sunnah to recite the adhan and the Qur’an beautifully; however, in recent times there has been a noticeable tendency where the emphasis shifts from the meaning of the message to the manner in which the voice is used. As a result, the purity of sincerity begins to be distorted.

In particular, the transformation of tasbihat, prayers, or dhikr inside mosques into something resembling a stage performance, a rhythm show, or a competition of volume and vocal power becomes a dangerous state in which remembrance that should enter the heart is left only in the ear.

Go and observe how tasbihat is performed in any mosque. While addressing the congregation with “Subhanallah” in a prolonged melodic and elevated tone may take 20–25 seconds, saying “Subhanallah” 33 times actually takes around 15 seconds.

Did the congregation come to listen to the voice of the muezzin, or to remember Allah?

Similarly, one must reflect on whether it is correct for pre-prayer talks to continue even after the adhan has been called. When

Allah says, “Come to presence,” should we be standing for prayer, or still be listening to a servant who continues speaking?

Our Lord states very clearly in the Qur’an:

“Call upon your Lord in humility and in secret. Indeed, He does not love the transgressors.” (Surah Al-A‘raf, 7:55)

The expression of supplication with exaggerated tones, artificial melodic embellishments, and constructed emotional performance damages the essence of du‘a—the spirit of being bent in utter helplessness before Allah. A servant does not plead for forgiveness in the presence of the King by shouting or by displaying the skill of his vocal cords.

No matter how aesthetic or “emotional” an act may appear, if the goal shifts from seeking Allah’s pleasure to gaining the approval of the listener—such as hearing “how beautifully he recited,” or inducing a temporary artificial spiritual intoxication in

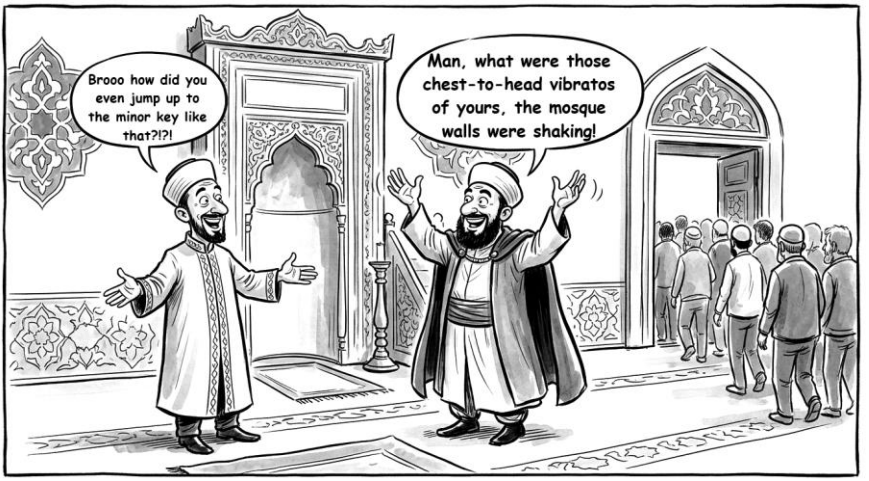
the congregation—then that act moves away from sincerity (ikhlās).

Unfortunately, the sickness of "display" and "approval-seeking" from popular culture has, in some cases, seeped into the mosque itself.

Islam is not an enemy of beauty; a Qur'anic recitation with a beautiful voice can shake the heart. However, the moment the effort of "beautiful recitation" surpasses the message itself, worship ends and performance begins.

Allah does not look at the quality of your vocal cords; He looks at the brokenness of your heart.

Does a servant stand before the King performing a vocal display, or does he bow in helplessness and silently shed tears? You tell me, dear brother.


Brooo how did you even jump up to the minor key like that?!?!
Man, what were those chest-to-head vibratos of yours, the mosque walls were shaking!

THE REVERENCE OF WORSHIP

Congregational worship is not an individual ritual. A Muslim must be orderly and respectful toward those he prays alongside. Anything that disrupts the reverence (khushū‘) of worship—meaning any act, behavior, or movement that disturbs peace, calmness, focus, or makes it harder for a person to concentrate in prayer—is a disturbance to worship.

Worship must be refined and performed with awareness. Since we are not alone, it becomes necessary to speak about the matters that must be observed in congregational prayer. Because these are not issues that can be passed over superficially, let us list them one by one.

Clothing must be clean and free of strong odors. Excessive perfume should not be used. Among the congregation there may be people with asthma, breathing difficulties, or allergies. Especially pouring on cheap, overpowering perfume is not acceptable. It disrupts the serenity of prayer and may even involve violation of others’ rights.

While praying, arms should not be spread like wings in a way that prevents the person next to you from performing sujūd. In sitting posture, legs should not be stretched out like a compass; rather, one should try to keep them close, knees brought nearer together.

Rows must be tight, straight, and without gaps. Except in exceptional cases, squeezing and pushing each other while forming the rows is against the spirit of prayer. After making someone unable to breathe comfortably, how can you expect them to focus on worship?

Constantly sniffing and swallowing nasal discharge loudly is against the reverence of prayer. Repeated nose-blowing and strange noises are not appropriate. That is precisely why ablution is performed—to clean oneself so that one does not disturb others in prayer. If necessary, one should carry a tissue. A Muslim must be clean and should not distract others with unnecessary noises.

Reciting prayers in a loud voice that disrupts the worship of others is also wrong. In suitable settings, worship should be performed in a moderate voice—neither too loud nor too silent. However, causing others in the congregation to confuse their recitations is not correct. Constantly whispering prayers with lip-smacking sounds also breaks the serenity of prayer, dear brother.

One does not play with the phone in the mosque. One listens to the sermon when the imam speaks. The phone must be turned off before entering the mosque, dear brother. Everywhere there are large signs saying "put your phone on silent," and imams repeatedly warn about this, yet still one or two phones inevitably ring during prayer. Is that not shameful, my dear brother? You may be taking on a burden of accountability you cannot bear—be careful.

While people are praying, one must not engage in loud conversations inside the mosque that disrupt their worship. After

finishing your own prayer, if others are still praying, you should not ignore this and start gossiping with your friend. Starting a conversation like “Hey imam, what did your son do?” is not appropriate. We must be respectful to one another.

One should not walk in front of a person who is praying. Likewise, if we are praying in an open area, we should place something in front of us as a barrier.

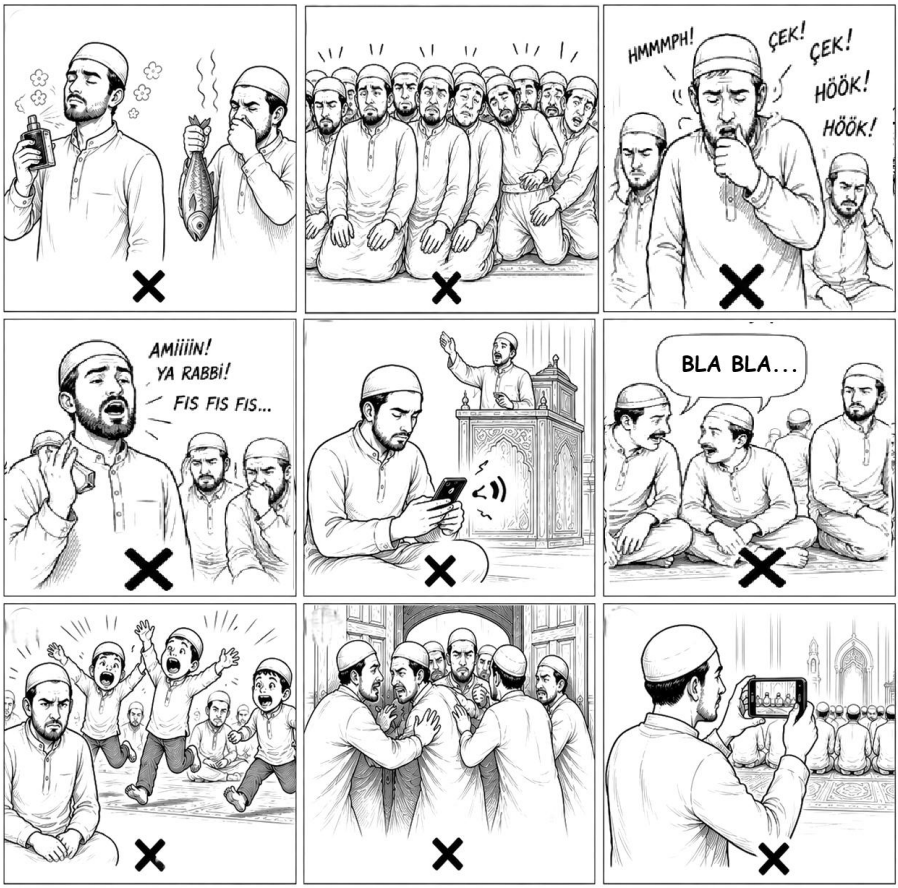
The mosque is a place of spiritual atmosphere. Bringing children to the mosque to help them become accustomed to it is a good practice. However, children should not be unleashed into the congregation in the name of “getting them used to it.” While they run and shout, they may prevent others from concentrating. All of this carries responsibility, dear brother. While teaching children to love the mosque, we must also teach them its etiquette and proper behavior.

One should not push or rush when entering or leaving the mosque. Why is there such panic in leaving the house of Allah? A Muslim is careful about the rights of others.

Taking photos in the mosque in a way that includes other worshippers in the frame is not done. It is both legally prohibited and contrary to ethics and proper conduct.

These points may have disturbed you. It is not easy for a person to accept his mistakes. But the issue here is the matter of people’s rights. Can you bear the burden of corrupting someone’s prayer and its consequences?

Remember: the rights of people come before even recommended acts(sunnah).



REACHING THE FREQUENCY

Sometimes a person finds himself relying on his acts of worship and deeds. In truth, none of us has any guarantee of attaining salvation. Even a scholar whose lectures you follow, whose talks you enjoy, and who may even have been a means for you to turn toward Allah, could be among those destined for Hell—you simply cannot know.

What is required of a human being is surrender. To let oneself go into the rulings of one's Lord as one would surrender to a current. To submit to His decisions, and to be content with them.

Tawakkul (trust in Allah) does not mean saying: "O Allah, I know You will somehow give me what I want."

Rather, tawakkul means: after taking all apparent means, saying:
"O Allah, I do not know whether what I want is good or bad for me. You know. If You give, I praise You; if You do not give, I still praise You. You know what is best for me, and I am content with every outcome."

When a person begins to live with this understanding, every moment of his life becomes a state of connection with Allah. Allah knows everything. He knows even your feelings toward Him, and what you will say when you speak to Him. Because of this, the meaning of speaking with Allah deepens.

Talking to Allah moves beyond a casual "chat with a friend" and becomes something closer to being immersed in a metaphysical awareness of Him.

Of course, one may still speak with Allah—but here we are speaking of something beyond that. This stage is different from what we earlier described as "presenting one's troubles to Allah." We are now speaking beyond that level.

So what do we do if we cannot "talk" to Allah? How do we move beyond speech itself?

We can praise Allah. We can remember Him (dhikr). All praise in existence belongs to Him. People constantly praise one another, their works, their achievements, their creations—but in reality, all praise ultimately returns to Allah.

Scientific breakthroughs, technological advancements, artistic works, and admired human behaviors—where do they come from? If Allah had not created this physical realm, could any of them exist? If He had not granted hands, eyes, intellect, and perception, could any of these praised works have come into being?

Leonardo da Vinci looks at a woman created by Allah with eyes given by Allah, and paints the Mona Lisa with a hand given by Allah—and then the entire world praises Leonardo. In reality, they are indirectly praising Allah.

If the idea of “speaking with Allah” feels shallow, then we can move deeper by turning to remembrance and praise of Him. Even this becomes a path of benefit for the human being himself.

The entire universe, by its very existence, is already engaged in praising and remembering Allah. Praise of Allah is not dependent on your will or mine. It is not as if “if I praise Him, He is praised; if I do not, He remains without praise.”

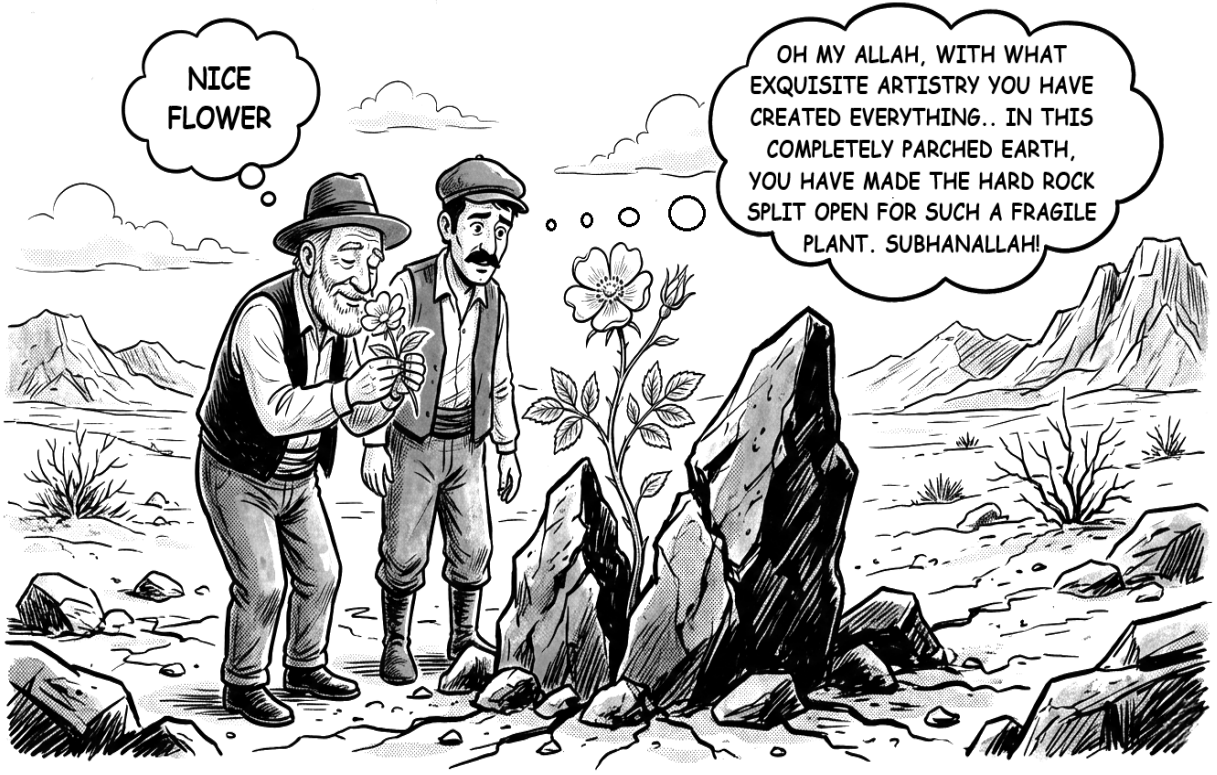
The praise of Allah flows like a river. That frequency is always present. When a person begins to remember and praise Allah, he is tuning himself into that very frequency.

Could it be that Allah gave you your hands, your eyes, your intellect, your imagination, your perception—not so that you would drown in desire and sin, but so that you would use them to reach Him?

Observe Allah’s artistry. Feel His artistry. Turn toward Him and seek to reach Him. A heart that truly turns toward Allah inevitably begins to see Him and His signs in everything created, becoming overwhelmed with awe.

In this way, praise your Lord and remember Him.

Looking is not the same as seeing. If you can truly see, you will notice the signs that Allah has placed right in front of you all your life—signs you always had before your eyes, yet never recognized.


NICE FLOWER
OH MY ALLAH, WITH WHAT EXQUISITE ARTISTRY YOU HAVE CREATED EVERYTHING.. IN THIS COMPLETELY PARCHED EARTH, YOU HAVE MADE THE HARD ROCK SPLIT OPEN FOR SUCH A FRAGILE PLANT. SUBHANALLAH!

BEING A SERVANT FEELS HEAVY ON THE SOUL

The word “slave” feels heavy to a person. Because in people’s minds, slavery means constant oppression—being pushed around, having no rights, and even when one has no rights, being constantly subjected to injustice: hunger, humiliation, worthlessness, a degraded status. A slave owner is imagined as cruel—someone who constantly whips, beats, and mistreats.

But being a servant of Allah is not like this, dear brother. Allah does not act unjustly toward His servant. Allah does not oppress His servant. Allah is not unjust. Allah is the Possessor of infinite mercy and love. He is absolutely just; He does not wrong His servant even by the weight of an atom.

To be a servant of Allah is, in fact, a high station. It is a مقام (rank) that the entire universe and all creation look upon with awe and admiration. It is an honored station. A servant who earns the pleasure of Allah is rewarded with endless happiness and limitless abundance.

When we look at people who find servitude to their Creator difficult because their ego resists it, we usually see that they are already serving something else: another human being, money, fame, possessions, or material wealth. A person ends up avoiding servitude to Allah while willingly serving what is itself created by Allah. Does a sound mind behave like this?

A person may love someone and give them hours, days, even nights—investing endless effort. But when the time for prayer comes, he cannot even dedicate two minutes to his Creator. Does that make sense?

And is it not natural that a person becomes devoted to what he loves? Why then does servitude to Allah feel so heavy?

If reasonable people were to gather and ask:
"Is it more rational for a human being to serve his Creator, or to serve what his Creator created?"
What do you think the answer would be?

The truth is: the human being has not truly recognized his Lord. A person who truly knows his Lord would not live such a life.

When the veil is lifted and reality becomes clear, what will likely crush a person is not only the punishment he faces, but the overwhelming shame before Allah that will cause him to feel as though he has sunk into the depths of the earth.

NOT BEING SAD OR HAPPY
THIS IS THE WHOLE MATTER

For someone who believes in the existence, oneness, and absolute power of Allah—who believes that He can create everything from nothing—the fact that a person becomes excessively sad or excessively happy over worldly events may be understandable from a human point of weakness, but in essence it is not truly rational.

It is established that this worldly life is temporary, that time limits us here, and that compared to the Hereafter, this life is like less than a single day. A person who is aware of all this becoming overly attached to worldly events is like a child crying endlessly because he did not get the skin he wanted in a game, or jumping with joy because he did get it. In both cases, the reaction is ultimately meaningless in proportion to reality.

The point is not to become emotionless robots. It is about not being attached to the world. We are human, of course we may laugh and cry, become angry—but we cannot remain stuck in these emotions. We should not.

The emotions given to us are also part of our test. What we rejoice in, what we grieve over, what we become angry about—all of these reveal the nature of our inner substance. Otherwise, feelings were not given to us for fleeting loves, for temporary desires, for building three-story houses in villages, or for chasing a

Lamborghini Aventador LP 750-4 Superveloce Roadster, spending nights and days after such fleeting passions.

Just as a game is a virtual environment we sit down with for a short time and then shut off, worldly life—compared to the Hereafter—is like putting on VR goggles, playing for a couple of hours in a simulated world, and then stepping out.

If that is the case, then is it really meaningful to grieve over what we lose or cannot attain? Your task is to gain Allah's pleasure here. After you leave this place, whatever your heart was attached to—or whoever you lost—Allah is capable of bringing it back into existence for you again.

Focus first on fulfilling the purpose here. After that… you will see for yourself.

EVERYONE IS RICH, WHY AM I NOT RICH?!
VENUE
IT MEANS I NEED TO WORK HARDER!
Mutfak
Zaman
GÜM!
I AM SURELY GOING TO BE RICH WITH THESE IDEAS!
PLAN
Pof!
Girişimciiik
Pazarlama
Girişimciiik
Pof!
I HIT THE JACKPOT, EVERYTHING IS MINE, I'M RICH!!
WAKE UP!!
ŞRAAK!
AH!
STRAIGHT TO HELL, GAME OVER!!
WHAT?

1 PEOPLE: HOBBITS

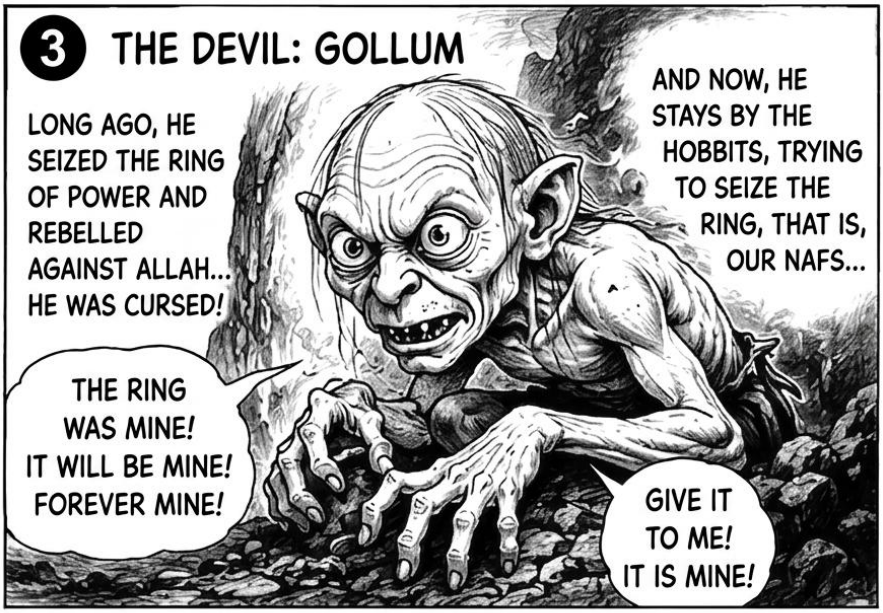
FUND-LOVING, APPETITE-DRIVEN, LAZY...

FOOD, SLEEP, FUN...
IS OUR WORLD ONLY THIS MUCH?

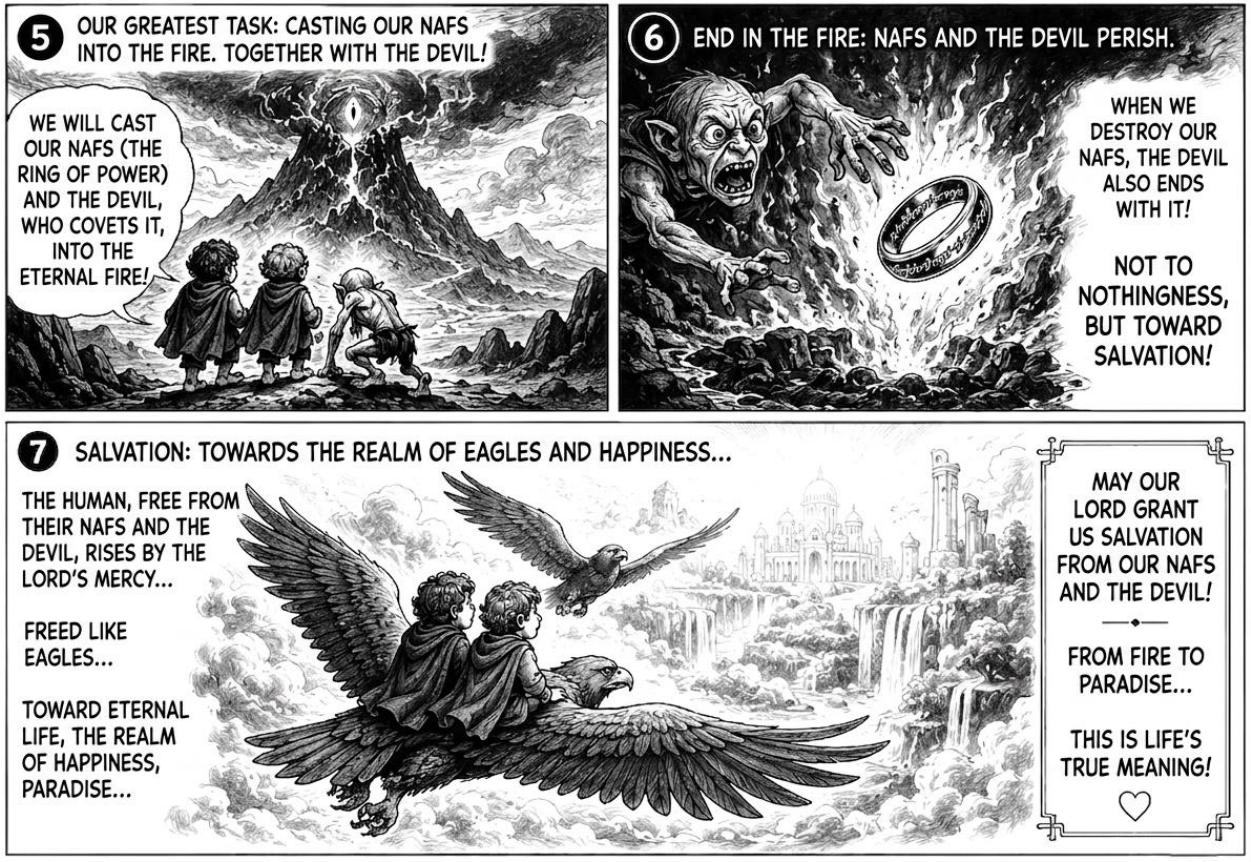
2 THE NAF'S (SELF): THE ONE RING

I WILL GIVE YOU POWER...

BUT IN REALITY, IT SEIZES CONTROL,
COMMANDS EVILS, AND DRAGS YOU TO NOTHINGNESS.


3 THE DEVIL: GOLLUM
LONG AGO, HE SEIZED THE RING OF POWER AND REBELLED AGAINST ALLAH... HE WAS CURSED!
AND NOW, HE STAYS BY THE HOBBITS, TRYING TO SEIZE THE RING, THAT IS, OUR NAFS...
THE RING WAS MINE! IT WILL BE MINE! FOREVER MINE!
GIVE IT TO ME! IT IS MINE!

4 THE STRUGGLE: THE CHOICE IS OURS
WILL WE SURRENDER OUR NAFS TO THE DEVIL, OR WILL WE PERISH WITH HIM?
GIVE IT TO ME! YOU CANNOT LIVE WITHOUT ME!


5
OUR GREATEST TASK: CASTING OUR NAFS INTO THE FIRE. TOGETHER WITH THE DEVIL!
WE WILL CAST OUR NAFS (THE RING OF POWER) AND THE DEVIL, WHO COVETS IT, INTO THE ETERNAL FIRE!
6
END IN THE FIRE: NAFS AND THE DEVIL PERISH.
WHEN WE DESTROY OUR NAFS, THE DEVIL ALSO ENDS WITH IT!
NOT TO NOTHINGNESS, BUT TOWARD SALVATION!
7
SALVATION: TOWARDS THE REALM OF EAGLES AND HAPPINESS...
THE HUMAN, FREE FROM THEIR NAFS AND THE DEVIL, RISES BY THE LORD'S MERCY...
FREED LIKE EAGLES...
TOWARD ETERNAL LIFE, THE REALM OF HAPPINESS, PARADISE...
MAY OUR LORD GRANT US SALVATION FROM OUR NAFS AND THE DEVIL!
FROM FIRE TO PARADISE...
THIS IS LIFE'S TRUE MEANING!

"HE HAS SUCCEEDED WHO PURIFIES IT." (SURAH ASH-SHAMS,9)

“(LĀ TAḤZAN) DO NOT GRIEVE, FOR ALLAH IS WITH US”

At the time when Islam was beginning to gain strength, this situation was not pleasing to the polytheists (mushrikun). What they had initially mocked was now reaching the hearts of more and more people. As the religion continued to spread, the polytheists realized that the matter they had ridiculed was becoming something serious. A system that conflicted with their interests had begun to disturb them.

The polytheists were so astonished that even members of their own families were embracing Islam. As the situation gradually slipped out of their control, they resorted to violence. They began persecuting the Muslims. This oppression became so severe that living as a Muslim in Makkah was almost impossible.

It was at this point that the process we call the Hijrah (Migration) began. Muslims started leaving the city little by little, in small groups, and migrating to Madinah. However, this also displeased the polytheists because they knew that Islam was growing very rapidly. If Islam established strong roots in Madinah, it would eventually encompass Makkah as well, and they would no longer be able to resist it. Therefore, the leading clans of that time gathered together and decided to assassinate the Messenger of Allah (ﷺ) and eliminate Islam. One man from each clan would participate, and they would attack simultaneously.

Upon learning of this, the Messenger of Allah (peace be upon him) made his plan. Ali ibn Abi Talib (RA) would sleep in his bed, while the Messenger of Allah (peace be upon him) would leave the city together with Abu Bakr (RA).

In those days, people were highly skilled in tracking. They could determine even the age of an animal from its tracks, and sometimes even identify illnesses from them. For this reason, the Messenger of Allah (peace be upon him) arranged with a man who owned a herd. On the day of their departure, Abu Bakr (RA) and the Messenger of Allah (peace be upon him) would first leave the city in the direction opposite to Madinah and head toward the Cave of Thawr. Afterwards, the owner of the herd would drive his animals over the same route in order to erase their tracks. The Messenger of Allah (peace be upon him) planned to remain hidden in the Cave of Thawr for a few days and then continue the journey to Madinah.

On the day of the escape, Ali ibn Abi Talib (RA) lay in the Prophet's bed, fully prepared to sacrifice his life if necessary. When the polytheists launched their attack and found Ali (RA) instead, they immediately set out in pursuit of the Messenger of Allah (peace be upon him), who had already left the city.

Although everything had proceeded according to plan, the trackers accompanying the polytheists were so skilled that they managed to follow the Prophet's tracks despite the herd having passed over them. Eventually, the Messenger of Allah (peace be upon him) and Abu Bakr (RA) took refuge in the Cave of Thawr, and the polytheists came all the way to the entrance of the cave.

At that moment, Abu Bakr (RA), fearing that harm might come to the Messenger of Allah (peace be upon him), became anxious. The Messenger of Allah (peace be upon him) then said to him:

"Lā taḥzan innallāha ma'anā"
("Do not grieve, for Allah is with us.")

By the command of Allah, a bird built a nest at the entrance of the cave, and a spider spun its web across it. Seeing the spider's web and the bird's nest, the trackers concluded that it would have been impossible for anyone to have entered the cave recently. Therefore, they turned back without entering.

Dear brother,

The Messenger of Allah (peace be upon him) may have spoken those words to Abu Bakr (RA) on that day, but his entire life is a mercy for all Muslims. The same words apply to you as well.

Your life may have been turned upside down. Everything may seem to be going wrong. People may be coming to your very doorstep intending to harm you. All hope may appear to be exhausted, and you may think that everything is over.

Do not grieve, for Allah is with us. If you are among those who truly believe, then never forget that the ultimate victory belongs to you.

Whenever you feel trapped and your soul becomes constricted, remember the words of the Messenger of Allah (ﷺ), and may they bring tranquility to your heart.

“Lā taḥzan.”

DO NOT WORRY, ALLAH WILL DEAL WITH THEM ALL

Throughout your life, you are wronged by people, are you not?

In one way or another, whether great or small, people cross your boundaries. They disturb you without any right to do so. They restrict you. Perhaps they cause you physical and psychological harm. Perhaps they exploit you, exploit your labor, exploit your emotions. They attack your character. Perhaps they mock you and try to humiliate you. They disregard your efforts and may even belittle them.

When a person finds himself powerless, unable to act, with his hands tied, he can enter such a state of mind that if he were given power, he would feel as though he could tear his oppressor apart atom by atom. He becomes so angry, so deeply hurt. Even when he struggles and does everything within his ability, justice somehow never seems to prevail. Sometimes, while trying to obtain what is rightfully yours, you suddenly find yourself portrayed as the one in the wrong.

Be certain of this: Allah sees all of it. He is aware of everything.

Allah knows that evil does not deserve to exist. Allah knows that injustice is wrong, and that those who contribute to its

existence, and even those who remain silent spectators to it, bear a share of responsibility for the evil that results.

(Being a spectator to injustice is itself an evil. Any situation in which one does not stand against injustice contains evil within it. Either you stand against evil, or you stand with it. There is no middle path.)

In such a situation, it is as though Allah says:

"My servant, be patient. You are presently in a state of trial. When the test is over, I shall do to them far more than what you have in mind."

Why is there no evil in Paradise?

Why is there no injustice in Paradise?

Because that is how it is meant to be.

If there is within you a sense of justice worthy of Paradise, then you are among those who suffer the most in this world. This state itself becomes part of your test.

You may wish to destroy those who commit injustice in this world, yet Allah informs us in the Qur'an that they deserve far more than that. Those who persist in oppression will not simply cease to exist. They will be punished in the Fire, burning again and again, and whenever they are consumed, they will be recreated. Their

bodies will be scalded by boiling fluids, dissolved and reformed repeatedly.

Be aware that Allah's wrath and Allah's punishment are far greater than the wrath that exists within your own heart.

Therefore, be patient.

Be patient.

Let people say whatever they wish about you.

Let them plan whatever evil they wish against you.

They devise schemes, and Allah devises against them.

Place your trust in Allah, submit yourself to Him, and fear none but Allah.

Do not worry.

Allah will deal with every one of those who have wronged you.

Be patient.

WE ARE SUFFERING FROM A MENTAL BLACKOUT

Let us think about tribes that have never been reached by modern technology.

They do not know what a telephone is. They do not know television. They do not know Wi-Fi, Instagram, or WhatsApp. If they see a drone, they may throw spears at it because they are frightened by something unfamiliar and find it strange.

Meanwhile, a five-year-old child born in a metropolitan city puts on a VR headset and meets people from the other side of the world, talking and playing games with them.

Have you ever seen an indigenous person drink soda for the first time?

For that person, it is such a different, exciting, and astonishing experience that the sensation of the carbonation in his mouth leaves him completely bewildered.

For a child raised in a city, however, it is something so ordinary that it does not raise his pulse by even a single degree.

In the very same way, humanity has normalized everything it sees because it was born into this world after it had already been created, just as the city child normalizes technology.

Please, focus for a moment.

The normal state was nonexistence.

Originally, there was nothing.

There was no light.

There were no suns.

There were no mountains or rivers.

There were no animals, trees, or fruits.

There was nothing at all.

While there was nothing, Allah brought into existence everything you see and everything you do not see.

In reality, a fly that you barely notice, every blade of grass that you step upon, every drop of water that you drink, your own body, and the entire universe are all immensely awe-inspiring.

Perhaps we are unable to feel the excitement and amazement experienced by those indigenous people. Perhaps we even look down upon it.

Yet we ourselves cannot feel that same wonder toward the things Allah has created.

It is as though we have become numb.

As though we are sleepwalking.

Just look at a cat!

Look at the patterns in its fur!

Why do those patterns exist?

How do they exist?

"To provide camouflage in the forest."

Fine.

But how can hairs and fur, which possess neither intellect nor awareness, take on precise and distinct patterns that correspond to the vegetation of their environment?

Suppose we say that the fur itself developed through natural genetic selection.

What, then, are we to make of the sharp and intricate patterns upon that fur?

Look, my dear brother, at the Red-shanked Douc Langur (Pygathrix nemaeus).

This monkey walks through the forest looking as though it were an eccentric artist from a fashionable district.

Where did it find such style?

Where did it find such artistry?

How could such a creature have come into existence merely by random chance?

What more do you wish to see?

A person can become so determined not to see that even if the word "Allah" were written across the sky with the stars, he would say:

"They're doing it with drones, bro!"

If Jibril (AS) were to appear openly in the sky, people would say:

"It must be a hologram. It cannot be anything else."

Such a mindset can be nothing but a blackout of reason and a sealing of the heart, dear brother.

THE FOX THAT SCORNS THE GRAPES IT CANNOT REACH

Every human being carries within his heart and innate nature (fitrah) something like a divinely embedded code. This code is the inclination to seek refuge in a Creator greater than oneself and to worship that Creator.

The more a person acts against this code, the further he drifts from Allah. And as he remains distant from Allah, unable to attain closeness to Him, he may gradually begin to develop resentment and hostility toward Allah.

Just as a person may become hostile toward someone whose love he cannot attain, and just as the fox belittles the grapes it cannot reach, likewise a person may begin to harbor bitterness toward Allah when he fails to attain what he desires.

It is at this point that the true nature of the heart is revealed.

Consider two people.

Both pray to Allah, hoping to be united with someone they love.Allah does not grant either of them what they ask for.

One of them becomes angry with Allah because his desire was not fulfilled. He begins to distance himself from Him.

"I prayed so much. I fasted. I worshipped. I ask for one thing, and even that is not given to me."

His heart grows cold. He withdraws. He becomes resentful.

The other servant says:

"If Allah did not decree this for me, then my Lord, who loves me, has either protected me from a hardship that would have come through this person, or the time has not yet arrived, or what is best for me is patience in this matter. Perhaps Allah will grant me something far better in the Hereafter."

As a result, he draws even closer to Allah.

Although his heart may feel sorrow in this world, he finds comfort in reflecting upon his reward in the Hereafter.

Perhaps this attitude, compared to the behavior of the servant who turned away, attracts even more of Allah's mercy and blessings. Perhaps he may attain what he desires in this world as well while simultaneously beautifying his Hereafter.

Our Creator does not create mankind and then leave them neglected.

Within the essence of every heart and every soul is an inclination toward submission to Allah.

If the heart turns toward anything besides Allah, whether worldly desires, ego, pride, wealth, possessions, lust, mountains, stones, cats, or anything else, it is as though darkness begins to gather around it and it gradually becomes charred like coal.

But when faith resides within the heart, that heart shines brilliantly.

You may think of faith (iman) as water.

As long as you nourish your heart with the light of faith, that heart will illuminate the path before you, by Allah's permission, and guide you toward a beautiful destination on your journey to save your Hereafter.

But if you do not nourish your heart with the light of faith, it will dry out.

It will become hardened.

It will become devoid of compassion.

It will become selfish.

It will become monstrous.

Then, in the pitch-black darkness, you will lose your way.

You will stray from the path.

You will become lost.

And it will not end with merely becoming lost. Because you betrayed the trust entrusted to you, and because you failed to fulfill the covenant you made with Allah before coming into this world, you will remain in punishment forever.

Just as the headlights of a car must remain on continuously when traveling through darkness in order not to lose the road, the light of faith must remain illuminated throughout this dark journey of worldly life.

Especially in a time when people are surrounded by so many temptations and prohibitions, even a dimming of that light, let alone its extinction, can cause a person to lose his way.

That is why faith is not a matter about which one can say:

"I have done it. It is finished."

Rather, it is a lifelong effort.

The heart must be kept constantly illuminated through faith, worship, righteous deeds, noble character, beautiful emotions, and conduct that conforms to the Sunnah.

The more a person polishes and strengthens his faith, the more his surroundings become illuminated.

And the frightening anxieties of worldly life gradually lose their power to terrify him.

Then one day, a faith that shines like powerful headlights illuminates all the trials, hardships, and difficulties that once inspired fear, and suddenly the person realizes that those very hardships were actually signposts saying:

"This way to Paradise."

When that happens, while others are being tossed about in darkness, living in constant anxiety and fear, the one whose light of faith shines brightly becomes calm.

He takes a deep breath of relief.And eventually, he even begins to enjoy the journey.

WHAT IF THEY HAD NEVER COME?

We are not truly aware of Allah’s favors and blessings.

Allah could have cast mankind into the world and left them on their own.

He could have said:

"Find Me if you can."

He could have decreed:

"Those who use their intellect and find the truth will be saved. As for those who cannot, so be it."

But that is not what happened.

To humanity, which left to itself would do little more than grunt like cave dwellers, eat, drink, reproduce, and destroy one another, Allah sent hundreds of prophets and revealed divine scriptures.

He granted us the Messenger of Allah (peace be upon him), a mercy to all the worlds, and blessed us with the Noble Qur'an.

Otherwise, how would mankind have turned toward Allah?

How would people have known how to supplicate?

How would they have known how to stand before Allah, how to draw near to Him?

Today, we strive to remain upon the straight path by looking to the lives of the prophets, especially the life of the Messenger of Allah (peace be upon him).

But what if they had never come?

In our own time, countless hardships and tribulations befall us. Yet when we remember that the Messenger of Allah (peace be upon him) was stoned until he bled, when we remember that filth was thrown upon him while he prayed, we regain our perspective.

Perhaps we would have become angry with Allah because of our own trials, but then we remember what the Messenger of Allah (ﷺ) endured, and we come back to our senses.

Dear brother,

Do you realize what this means?

The Messenger of Allah (peace be upon him) endured these hardships so that you might safeguard your faith.

Could Allah not have granted His Messenger (peace be upon him) a life free from suffering?

Of course He could have.

Yet the Messenger of Allah (peace be upon him) was poisoned.

He was subjected to sorcery.

He was insulted.

He was wronged.

Through all of this, his responses and conduct became visible to the Ummah so that we could learn from them and take them as an example.

One of the wisdoms behind the hardships endured by the Messenger of Allah (peace be upon him) is that he became an example for his community in every circumstance and every difficulty.

What more are you waiting for before taking action?

What more must happen before you cast off this heedlessness and this spiritual lethargy?

When the veils are lifted, it will already be too late.

And death may arrive at any moment.

By constantly postponing, constantly delaying, and constantly acting as though it does not matter, you cannot escape the inevitable end.

If you wish to save your Hereafter, you must do something.

Those whose hearts and ears have been sealed will realize their mistakes in the most painful way.

If there remains even a small spark of faith within you, then stand up now and seek forgiveness from your Lord.

Ask Him for help.

This vast universe was not created without purpose.

These countless atoms and molecules cannot have been created merely so that you and I might eat, drink, and lie down.

Dear brother,

This matter is serious.

This matter is important.

This is the matter of saving one's faith.

YOU WILL UNDERSTAND THAT WHAT YOU NEEDED WAS NOT MORE SOIL, BUT THE SUN, ONCE YOU RISE ABOVE THE SOIL

When a seed beneath the soil begins to crack open and sprout, all it wants is more soil. It assumes that what it needs is more soil. It does not realize that what it truly needs is the sun.

Man is like a seed beneath the soil. He assumes that the world he lives in is the real life. He constantly struggles for more soil. Let me have a house, let me have a car, let me have a social circle, let me have beauty, let me have charisma, let me have status, let me gain more followers, let people love me more, let everyone look at me more, let everyone notice me, more luxury, more wealth, more gold... In reality, what he needs is to crack open the seed within which he is trapped through iman (faith) and begin to sprout.

To crack open the seed is indeed a tremendous matter. There is no doubt about that. However, not everything ends there. The condition of a person who turns toward Allah yet still desires the world is also quite tragic, and it points to how helpless and ignorant man truly is. One must never forget that iman itself is also a gift and a mercy from Allah. Always remember: you might never have been able to crack open your seed at all.

Most of the time, a person assumes that everything is complete simply because he says, “I have become a Muslim; I

accept Allah." In reality, such a person has not even begun yet. He is still at the very beginning of the journey, but he is unaware of it.

A person who says, "I am a Muslim, I believe in Allah," is still like "a seed that wishes to crack open." The process is still in its very early stages. He must first attain true iman, crack open that seed, and begin to sprout.

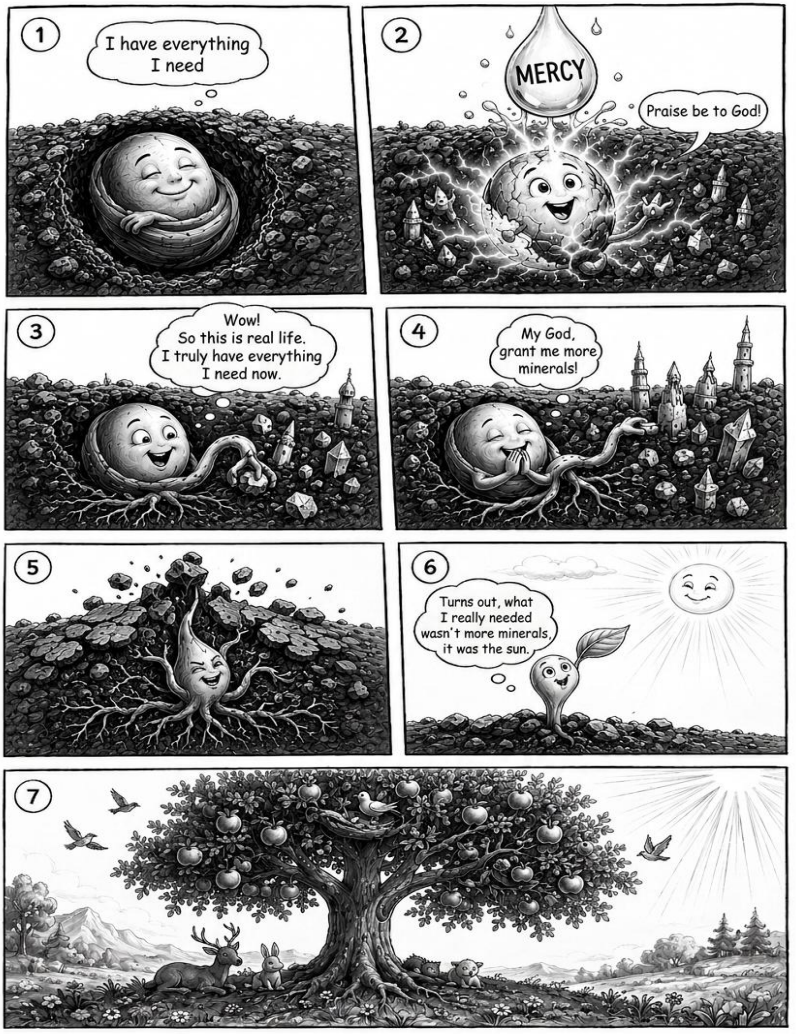
Even Muslims who have managed to crack open the seed are still unaware of many things. Even if iman has settled in their hearts, if they still remain attached to worldly desires, then sadly this shows that the seed still assumes that what it needs is more soil, that is, more worldly things.

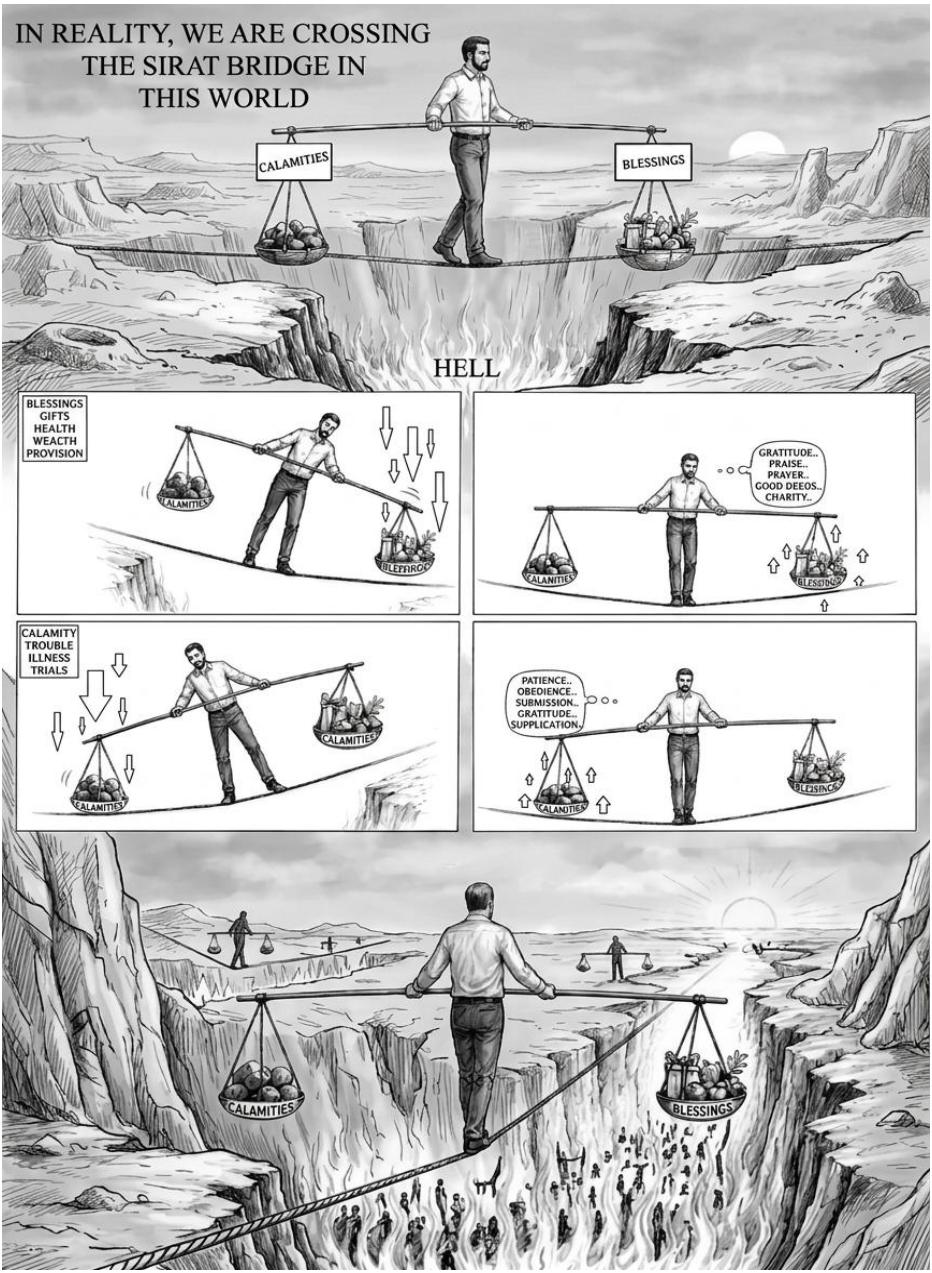
As that sprout continues to grow over time, if it remains attached to Allah and continues turning toward Him, if it keeps striving for maturity without ever assuming, "I have already arrived," then, by Allah's help, it may gradually and unknowingly grow until it reaches above the soil. Once it rises above the soil, it can perceive the reality more clearly. It can finally understand that what it truly needs is not more soil, but the sun.

As that sprout continues to develop, it grows larger and stronger. It begins to bear fruit, to provide shade for others, and to become a home for others. As it develops, it grows; and as it grows, it becomes a cause for greater good. At the same time, it draws closer and closer to the sun.

My dear brother, that seed is your heart. That soil is the life of this world. What nurtures and develops you, by Allah's

permission and help, is your iman. That sprout and that tree are you. The fruits, shade, and branches are the righteous qualities and righteous deeds that you have gained and will gain. And the sun is Allah, our Lord, the Most Merciful (Ar-Rahman) and the Especially Merciful (Ar-Rahim).




IN REALITY, WE ARE CROSSING THE SIRAT BRIDGE IN THIS WORLD
CALAMITIES
BLESSINGS
HELL
BLESSINGS GIFTS HEALTH WEACTH PROVISION
GRATITUDE.. PRAISE.. PRAYER.. GOOD DEEDS.. CHARITY..
CALAMITY TROUBLE ILLNESS TRIALS
PATIENCE.. OBEDIENCE.. SUBMISSION.. GRATITUDE.. SUPPLICATION..
CALAMITIES
BLESSINGS

THE DIFFICULTY OF YOUR TRIAL IS A CONSEQUENCE OF ALLAH'S PERFECT JUSTICE

Let us reflect together, my dear brother (or sister). Imagine that, in the old days, you were someone who performed extremely demanding physical labor, carrying 130-kilogram sacks on your back every single day.

Then one day, the king announces:

"Whoever lifts a certain amount of weight will receive that same amount in gold."

Everyone gathers, each person lifts as much as they can, and each receives gold according to the weight they were able to lift.

Then your turn comes.

The king looks at your strong, powerful physique and says:

"You may lift only 50 kilograms."

Would that be just?

It would not.

Likewise, my dear brother (or sister), if you are capable of carrying level-130 trials and thereby attaining the spiritual reward of enduring them, then for Allah to give you only level-50 trials and never allow your potential to be manifested would also be an injustice toward you.

In the Hereafter, would a person not say:

"My Lord, I would have endured even greater hardships for Your sake. Through them I could have drawn even closer to You. Why did You let me pass through life with only minor trials?"

Both of us know that they would.

You would say it.

I would say it.

If a person's potential is great, and if they are capable of receiving a greater share from the treasures of Allah's mercy, then true justice is to test that person with as many trials as they are able to bear.

Giving someone who can endure level-100 trials only level-50 trials could itself have been an injustice, because that person would have been limited to receiving the reward of fifty when they were capable of attaining one hundred. (Our ultimate objective is not merely to earn rewards, but to attain the pleasure of Allah. I am explaining this through the concept of reward only to make the example easier to understand.)

Therefore, if trials, hardships, and illnesses begin to come one after another, bringing you to the very edge of your endurance, remember what we have discussed.

In addition to all of this, if you possess the patience and the capacity to endure for the sake of Allah, and if you have the opportunity to demonstrate that patience before all of creation solely to attain the pleasure of Allah, would you not want to do so?

You may say,

"But sometimes I feel completely overwhelmed. Allah keeps sending trial after trial, and I cannot find a way out."

That is true.

Sometimes hardships accumulate one upon another to such an extent that we may feel utterly helpless.

But that is precisely the essence of the test.

If hardships were easy, everyone would pass the examination, and people's true potential would never be revealed.

A person's true character becomes evident precisely at those moments that seem almost impossible to endure.

If you have sincerely turned to Allah, perhaps comparatively more hardships come your way because a servant

who has truly turned to Allah does not abandon Him regardless of what happens.

As long as such a servant remains steadfast upon the path of Allah and continues to persevere with patience, trials naturally continue to come.

During the earliest period of Islam, the disbelievers placed burning stones upon the bodies of the Companions in an attempt to force them to deny Allah.

Yet they remained steadfast.

My dear brother (or sister),

Have burning stones been placed upon your body?

Have you been poisoned thirty times?

Have you been driven from your home and homeland into another land?

Have you been hurled into a blazing fire by a catapult?

Have you been thrown into a cauldron filled with boiling oil?

Have you spent your entire life imprisoned unjustly?

We must acknowledge that, compared to those who lived before us, we live in far greater comfort.

Yet when Allah grants us blessings, we become joyful and carefree.

Then, when He withdraws one or two of those blessings as part of our trial, we immediately fall into despair.

That should not be our attitude, my dear brother (or sister).

Come back to your senses.

Did you think you would enter Paradise with ease, without being tested as those who came before you were tested?

It is not that easy.

20 KG
30 KG
50 KG
20 KG
30 KG
50 KG
130 KG
130 KG
50 KG

WHEN ALLAH TAKES AWAY WHAT YOU LOVE

At certain periods in our lives, there are times when, no matter what we do, we simply cannot attain the things we desire most. Others may acquire them effortlessly, while throughout our lives we may see them and feel sorrow.

We say, "No matter what I do, it just doesn't happen!"

At other times, we are suddenly separated from the things we love more than life itself, in ways we never expected, or we are forced to part with them. We may lose someone we dearly love. We may suffer a major financial loss. We may experience a serious decline in our health. To make this more memorable, consider these examples: perhaps you have a beloved child who is the light of your eyes, and that child may pass away. We may lose our close friends, relatives, or family members. We may have a car that we cherish and care for with great affection, yet it may suddenly become wrecked in an accident. We may have a beautiful white garment that we love dearly, only for something to spill on it unexpectedly.

Whether great or small, there is undoubtedly wisdom behind everything that happens to us. When Allah takes away something you dearly love, it is not because He wants to say, "See who the Master is."

Allah loves His servant so immensely that if there is even the slightest possibility of salvation, if there is something that will

ultimately be better for His servant, He grants him that opportunity. He gives His servant the opportunity to turn back to his Lord and to truly know his Lord.

The heart that has been placed within the human being, and the love that springs from it, is being stripped of its true value in our time. Yet that love, that affection, is unimaginably precious.

When a person directs his love and devotion toward the wrong place, he gradually begins to drift away from Allah. The true Owner of that love and devotion is Allah. The One to whom such self-sacrificing love truly belongs is Allah. In reality, a person should be a servant of his Lord alone. Yet many people become servants and slaves, not to Allah, but to their own desires. Sometimes they sacrifice themselves for another person; sometimes for wealth, possessions, luxury, or status. And because the equation itself is fundamentally flawed, the result is almost always disappointment. They fail to obtain what they pursue so passionately, and even if they do obtain it, they cannot find true satisfaction, happiness, or peace. Indeed, what they acquire may even become a trial for them.

Allah is the true Owner of all dominion.

This means that your hands, your arms, your body, everything your eyes see, your ears hear, your hands touch, and your nose smells, all belong to Allah.

Suppose you are a merchant. Everything in your shop does not truly belong to you; it belongs to Allah. Or suppose you are a

jeweler. Every piece of gold in your store does not truly belong to you; it belongs to Allah. For reasons known only to His perfect wisdom, Allah has appointed you as the caretaker of those possessions for now. Yet an hour later, He may appoint someone else in your place, and even if the entire universe united together, it could not prevent Him from doing so.

You may live believing that the gold is yours, while Allah may have already decreed it for someone else, and until that appointed time He may simply be allowing you to watch over it. Then, when the time comes, a thief may take all of it away, provide sustenance for his own family through it, and you may suddenly find yourself left with nothing.

This is something we must truly understand.

Those things that you love so dearly, they too belong to Allah.

Your mother belongs to Allah.

Your child belongs to Allah.

The car that you lovingly wash every weekend and have given a name to belongs to Allah.

The cat or dog that you adore and say, "I cannot live without it," belongs to Allah.

Even the dessert sitting in your cupboard that you cannot bear to eat belongs to Allah.

We must understand this very well.

You own nothing.

If Allah appoints you as the caretaker of one of His possessions, yet instead of directing your love and devotion toward Allah, you direct it toward something that does not belong to you, something over which you have merely been appointed as a guardian, then Allah, the Most Merciful of those who show mercy, Who does not will for you to go astray, may take away what you have been entrusted to guard so that you do not lose your way.

Listen carefully, dear brother and sister.

This is not a matter that can simply be brushed aside.

We must make absolutely certain that we understand it well.

You own nothing.

Even the sense of motherhood or fatherhood that you claim...

Even the feelings of love, affection, and protection that you claim as your own...

They are not yours.

They belong to Allah.

If you direct those immensely precious feelings of love and attachment toward anything other than Allah, whether toward a person, an animal, an object, wealth, money, or property, you may stray from the straight path.

The Qur'an states that Allah does not forgive shirk. It also speaks of those who take their own desires as their deity.

This means that becoming excessively attached to something other than Allah may gradually become a form of elevating that thing to the status of a deity, Allah forbid.

Such attachment may lead a person toward a sin whose consequence, if one dies upon it without repentance, is not forgiveness, and it may become the cause of eternal punishment in the Hereafter.

This is precisely how immense Allah's love for His servant is.

Because He wants His servant to understand that it is the Creator who deserves supreme love, not the creation, and because He does not want His servant to suffer eternal punishment, Allah may sometimes take away the things that servant loves the most.

He may separate him from the people he loves most, or from his wealth and possessions.

Perhaps one day you may say,

"My Lord, what have I done that all of this has happened to me?"

Looking at it from this perspective may provide an answer to the questions in your heart.

Our Lord loves us immensely.

Do not wrong Him.

Never even allow the possibility to cross your mind that He could wish evil for you.

Allah never, under any circumstances, commits injustice against His servants.

DO YOU KNOW WHY YOU SHOULD FORGIVE THOSE WHO HAVE WRONGED YOU?

On social media and in the field of self-improvement, we constantly come across statements saying that, in order to be happy, we should forgive the people and the events from our past that have wronged or hurt us. We are repeatedly told things like: "If a person wants to move forward in life, they must make peace with their past and forgive those who have wronged them for the sake of their own mental well-being."

That is true.

It may indeed be better for us to forgive those who have wronged us. However, not from a faithless or purely worldly perspective.

A person who truly believes in the existence and justice of Allah, and who has genuinely submitted to Allah and His decrees, should defend themselves against injustice as far as the limits of tawakkul (trusting Allah while fulfilling one's responsibility) allow. Beyond that point, they should take Allah as their Protector and Trustee. In other words, as people commonly say, they should leave the matter to Allah. Not only that, they should also forgive those people and ask Allah to forgive them as well.

"So, someone is going to wrong me, oppress me, violate my rights, and I am supposed to forgive them and even ask Allah to forgive them too?"

Exactly.

That is precisely the level of understanding a believer should strive to attain.

So why should it be this way?

First, it must be emphasized once again that there is no place for oppression in Islam. A person has the right to defend themselves against an attack directed at them and even to respond with an equivalent measure. However, if we are unable to prevent the injustice inflicted upon us, and afterwards we are unable to reclaim our rights through lawful and legitimate means, then we should not continue exhausting ourselves beyond that point. We should not oppress ourselves physically or psychologically.

Because once we have done everything permissible to reclaim our rights, what remains is either turning to unlawful methods or, if nothing else can be done, allowing resentment and hatred to consume us, constantly disturbing our own peace and perhaps even harming our health. Sleepless nights, emotional breakdowns, resorting to what Allah has forbidden, seeking relief through prohibited means, sinking deeper into darkness, and even jeopardizing our eternal life by acting contrary to Allah's commands and prohibitions all become real possibilities.

Up to this point, we have entrusted those who wronged us to Allah and left them to His perfect justice. Since Allah does not wrong anyone even by the weight of an atom, my rights will be restored to me in full.

"But shouldn't they be punished? Why do we forgive them?"

I would like to explain this through a story.

I do not know whether it actually happened. However, whether it truly occurred is not important. I mention it simply to make the idea easier to understand.

During the Ottoman era, a dervish, a righteous servant of Allah, went to a barber for a shave. At that time, it was customary for dervishes to shave their heads completely. Just as he was about to leave the shop, a large, rough-looking man entered. He slapped the dervish on his shaved head and said,

"Move out of my way, baldy!"

The dervish did not respond. He simply smiled and stepped aside.

The bully finished his shave. The moment he stepped outside the shop, the iron shaft of a horse-drawn carriage passing swiftly along the road pierced his abdomen, and he died instantly.

The barber, who had witnessed everything in shock and fear, asked the dervish,

"Master, wasn't that a little too severe?"

The righteous man replied,

"I had forgiven him, but the Owner of this bald head had not."

The reason for forgiveness is this:

Everything that ties you to this world becomes, in a sense, a barrier between you and Allah. This worldly life is only a temporary place of trial. Everything that keeps your heart attached to this world ultimately harms you. Instead of spending the health, time, and opportunities Allah has entrusted to us in drawing nearer to Him and beautifying our eternal life, why should we waste them on a world that is destined to pass away?

It is like two children playing a football game on a computer that they will turn off and walk away from in just five minutes. They begin fighting over an unfair foul committed during the game.

The real purpose of the game is not who defeated whom. The real test is how each child behaved when confronted with what happened.

The child who suffered the foul loses nothing in real life. On the contrary, if he responds to the friend who fouled him with kindness and maturity, that conduct elevates him in real life. People will say, "What a wise and well-mannered child."

As for the other child, because of his obsession with winning the game, he becomes known in real life as dishonest, arrogant, spoiled, and shameless. Isn't that true?

Likewise, every one of us is, figuratively speaking, playing the game assigned to us in this worldly life. When someone violates your rights or causes you hardship, the real question is this:

Do you violate Allah's commands in response, or do you not?

That is what truly matters.

This worldly life is nothing but play and amusement. It is revealing the true reality of your heart.

Look at what Allah says:

"The life of this world is nothing but play and amusement. But the Home of the Hereafter is truly the Real Life, if only they knew."

(Qur'an, Surah Al-'Ankabut, 29:64)

"All right, I understand entrusting the matter to Allah. I understand forgiveness as well. But why should I also ask Allah to forgive them?"

First of all, in such a situation, both forgiving those who have wronged you and asking Allah to forgive them are direct commands of Allah in the Qur'an.

The issue is not making the one who wronged you suffer punishment.

That is where we focus on the wrong thing.

You are not responsible for other people's actions.

Nor are you responsible for punishing them.

You have an Owner.

Your Owner never commits even the slightest injustice.

Therefore, whether or not you witness those who wronged you being punished in this world, whether you see part of their recompense or none of it at all, Allah will repay them fully for everything they have done.

Allah does not show favoritism.

He is never unjust.

He is the One whose every act is founded upon perfect wisdom, and who perfects everything He does.

You are not responsible for punishment.

You are responsible for your own conduct.

Leave punishment to Allah, the Owner of all dominion.

Which servant do you think is more honorable before Allah:

The one who, despite being wronged, placed complete trust in Allah, remained within the limits Allah has prescribed, forgave solely because Allah willed it, and even went further by asking Allah to forgive those who wronged him?

Or the one who merely entrusted the matter to Allah?

Just as the one who places tawakkul in Allah is not equal to the one who does not, likewise the one who practices tawakkul and forgives is not equal to the one who practices tawakkul yet refuses to forgive. And the one who forgives and then also asks Allah to forgive those who wronged him is not equal to the one who forgives without praying for them.

Perhaps all of them may attain Paradise, but their ranks will certainly not be the same.

The more you free yourself from both the positive and negative attachments that bind you to this world, the closer you draw to Allah, and the more you remain alone with Him, by His permission.

Be patient with what is done to you.

Allah mentions patience repeatedly throughout the Qur'an.

Patience.

Patience.

Patience.

But not a patience filled with constant complaints.

Rather, endure with beautiful patience (ṣabr jamīl), submitting yourself to Allah and sincerely turning to Him with all your heart.

Indeed, Allah is with those who are patient.

THE REAL ISSUE IS NOT FINDING POSSESSIONS, BUT FINDING THE OWNER OF ALL POSSESSIONS

Imagine, dear brother or sister, a person who says they believe in Allah, yet whose financial situation is not good. This person constantly makes du'a, prays day and night, and continuously asks Allah for wealth and property. Despite all their efforts, their financial condition does not improve. Perhaps it even becomes worse.

Furthermore, this person believes they have learned what tawakkul is: making the necessary practical effort (fi'li du'a), then entrusting the outcome to Allah.

Dear brother or sister, we have discussed many things together and opened many different windows of understanding. Stop reading for a moment and answer this question yourself first.

After exhausting every lawful effort, if this person still obtains no result, what should they do for their du'a to be accepted?

A) Sleep less and make more du'a.
B) Make a vow (nadhr).
C) Sleep less and work even harder.
D) Seek intermediaries.
E) Tie pieces of cloth to shrines.

F) Practice or commission magic.

G) Borrow money, invest it through interest (riba), then give charity after becoming wealthy.

H) Make riskier investments.

I) Find a wealthy spouse.

Only Allah knows the future. Only Allah knows what is truly best for us. If a person persistently asks for something, does everything within their ability in this world, yet Allah still does not grant it, perhaps what that person should insist on is not that thing itself. Perhaps Allah is teaching them not what they want, but what they truly need to ask for.

Tawakkul means doing what is required. However, for the conditions of tawakkul to be fulfilled, Allah does not expect His servant to split the atom. For example, if you are thirsty, saying, "O Allah, send down water," is not tawakkul (except in miraculous circumstances). Rather, the person should make practical effort by getting up, turning on the tap, and filling a glass with water. That is tawakkul.

The tawakkul expected from Prophet Musa (peace be upon him) before the sea was parted was simply that he strike the sea with his staff. Allah did not expect Prophet Musa (peace be upon him) to sit down and first master advanced physics, electromagnetism, geophysics, and quantum physics before the sea could be parted.

Therefore, the answer to the question we asked earlier was none of the options listed above.

Since Allah does everything with perfect wisdom and flawless precision, if you have done everything that should be done and still have not found worldly possessions, then perhaps what you were meant to find was not possessions, but the true Owner of all possessions.

Moreover, especially regarding material wealth, you should realize this: the desire for wealth within you has largely been shaped by your nafs and by the society in which you live. It is not Allah who expects you to become wealthy. Rather, it is your surroundings that expect it.

Wealth and property may provide temporary comfort in this world, but they do not guarantee your Hereafter. Finding the true Owner of all possessions, however, guarantees everlasting happiness and peace.

We must remind ourselves once again:

We were not sent into this world to indulge ourselves.

We were sent into this world to worship Allah and to carry the trust that has been entrusted to us in the best possible manner.

The real issue has never been whether you are rich or poor, married or unmarried, with children or without children, from the elite or from the poor, tall or short, overweight or thin.

There is no harm before Allah in spending your entire life poor, short, overweight, unmarried, or childless. But if you spend your entire life without finding Allah, then you truly have a serious problem, dear brother or sister.

If you listen to me, then, just as the Qur'an instructs, let us seek from Allah whatever we desire through prayer, asking Him with both fear and hope, earnestly and humbly. However, rather than persistently insisting upon a specific matter whose outcome we do not know to be good or bad for us, it seems wiser, more reasonable, and more befitting to ask for goodness, what is beautiful, and salvation. Allah knows far better than we do what will truly be good for us.

Submit yourself to Allah and to His decrees.

He knows better than you what will bring you happiness, both in this world and in the Hereafter.

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